

 The Treasurer of the Domestic Committee respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will hereafter be closed on the first day of September of each year.

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JUNE, 1877.

LETTER FROM BISHOP CLARKSON.

OMAHA, *May 1, 1877.*

MY DEAR DR. TWING : We are very busy now in the midst of our spring visitations, going from town to town to see how the work of the Church progresses in a new country, but we must find time for a letter for THE SPIRIT OF MISSIONS or your thousands of readers may forget us. And if there ever was a time in the last ten years when a Missionary Bishop ought not to be forgotten, this is the time. The financial depression of the last three years has very much crippled many of our Western towns and parishes. The people really are unable to give as much for the support of the Church as formerly. Consequently we have lost some of our Clergy by enforced removals, but we expect to gain three Deacons by Ordination in the Trinity season. And we have places now for two other unmarried men who would be content for the MASTER'S sake to work for a meagre living. The new churches come slowly ; two chapels in Nebraska, St. Margaret's and St. Mark's, are all that we could accomplish in the past year, with two others in Dakota, at Fire Steel and at Turner.

Sidney, a new town on the Union Pacific Railroad, three hundred and fifty miles west of Omaha, has lately sprung into much importance. A year ago it had less than five hundred people, now it has over twenty-five hundred. This is the point where the great emigration to the Black Hills leaves the railroad. It has become a large outfitting station for the gold seekers. I have made arrangements to send a Missionary there immediately. There are no regular religious Services now in the town, except a bi-monthly visit from our nearest Minister, the Rev. F. E. Bullard, of North Platte ; and there is no church edifice in the place. I want \$300 for the first year towards the support of the Missionary, and \$500 to add to what the people will give for the first church. We have a few sterling and true-hearted Churchmen resident there already, others are coming in, and there are constantly transient ones on their way to or from the Black Hills who would be benefitted and blessed by our Services.

The Black Hills themselves, where the gold hunters go, is not in our

Jurisdiction, but in that of Bishop Hare. They are situated in the extreme south-western portion of Dakota Territory, that portion which is included within the limits of the Missionary district of Niobrara. We are now and then receiving letters from Clergy and others about Deadwood and Caster City, and other points in the Black Hills, some of them proposing to go there to open a Mission. No doubt it would be well to occupy this ground early. No doubt there are many precious souls there who would enjoy the ministrations of the Gospel, but Bishop Hare is the proper one to whom application is to be made. All we can do is to supply Services to those who are on their way there full of hope and health, or to the hundreds, alas, who will soon be on their way back again, broken in health and reft of hope. I never travel on the Pacific road without encountering many young and hearty men *en route* for the Black Hills. Nearly every town in Nebraska and Iowa and Minnesota is sending recruits to this great army. Immense trains of wagons are starting every week from Sidney, conveying this migrating host. Many of them are obliged to remain at Sidney for some days. Sharpers and gamblers and confidence-men are there, to prey upon this great multitude; and ought not the Church to be there, to comfort and bless, now and then, one of these wayfarers? The sweet chants, and the precious prayers, and the cross-topped chapel, and the surpliced Minister, and the glorious Gospel will make many of them think of the dear scenes of home, and perhaps of that better riches than gold and rubies. Who will help us to support this Missionary and build this chapel at Sidney?

We are frequently asked how our schools are weathering the financial storms. So many have gone down all over in the country that it would seem almost impossible for unendowed and unassisted schools to last. But by close watching and careful management both Brownell Hall and Nebraska College are in good fiscal condition; whilst as training places for the young they are equal to any Church schools in the land. We need, it is true, some means to improve and refit both schools, and we are always in hope that some one will say, "Here is \$1,000 for that purpose," but as long as it does not come, we live along plainly and humbly without it, keeping as much as possible out of debt. We have now about sixty scholars in each school, and I do not think that the schools have ever been better than they are to-day. Professor Woodbury is still the Head Master of the Boys' School, Nebraska College; and the Rev. Robert Doherty is the Rector of Brownell Hall—and it would be difficult to find persons better fitted for their positions. These schools continue to be among the most powerful agencies for the establishing and strengthening of the Church in this new country, and as I look back over the ten years of our Nebraska work, there is no part of it which I can contemplate with more satisfaction than that which has been connected with and has resulted from our schools. One thousand dollars now, spent

upon each of these institutions would be one of the best investments for the Church that I know. Boarding-schools, and especially boys' schools, need much and frequent repair and restoration. A Clergyman who was for some years connected with Nebraska College, when he came to leave, said to me something like this, "My experience here has taught me that there is only one animal more destructive than a rat, and that is a boy." If we can keep our schools going, pay the teachers promptly, give the scholars plenty to eat, have everybody warm and comfortable in winter, this is about all that we can do from our income, with the closest watchfulness. To make enlargements, or even to repair the ordinary waste, we must have some outside aid.

The five cents a week contribution for Missionary purposes that has been started in the Diocese is doing well. Already we have regular contributions enough to yield us twice as much in any year as we have ever given before. Nearly every parish and Mission station has entered into the arrangement, and those that have not yet done so will begin before long. We confidently hope to have the plan vigorously prosecuted wherever we have Clergy stationed, and also in some places where we have not. I am more than satisfied with the result so far. If the Clergy and the people will only have the grace of *continuance* we shall soon see results that will astonish us.

We are all hoping and praying that we may be delivered this year from the invasion of the locusts. A good year's crops will help the Church's work very much in Nebraska. An impoverished and disheartened people, strange to say, seem more inaccessible to the pleas of the Gospel than a prosperous population. And certainly the Clergy are the greatest sufferers in time of scarcity, as the retrenchments of the people usually begin at the House of God. No one unacquainted with the facts can know how meagre is the living, and how hard the struggle of a Western Missionary in times of pecuniary depression. But we do not intend to lose heart, or to be discouraged. We have been sent out here to seize and hold important positions for the Church of CHRIST, we know that we have the sympathies and the prayers of thousands upon thousands of our fellow Christians throughout the East, and this consciousness makes us strong and happy, even in the midst of disappointments and poverty.

We thank you, my dear Doctor, with all our hearts, for all that you have done to cheer us up and to sustain us, and for all that you are constantly doing, in a hundred ways, to raise up friends and helpers for us. Many times during the last hard year have I heard, in the humble homes of our Missionaries, grateful acknowledgments of the generous and needful aid of all our benefactors, known and unknown. God bless and reward them all.

I am ever your attached friend and brother,

ROBERT H. CLARKSON.

LETTER FROM BISHOP SPALDING.

FREIGHT TRAIN, D. & R. G. R. R., BETWEEN CANON AND PUEBLO,
April 10, 1877.

MY DEAR DR. TWING: You wrote me, the other day, that you had just traveled seven hundred miles and made seven full Missionary addresses in seven days; and in view of your manifold cares and arduous labors on our behalf, you add that "You Missionary Bishops will be the death of me yet." I trust not. May you be spared yet many years to labor as effectually as heretofore for the extension of the Church in the vast field of our Missionary Jurisdictions, not excluding the established Dioceses! However constant your journeyings and frequent your full Missionary addresses, I suspect that "we Missionary Bishops" can tell larger stories in this regard than you. For example, for the past week, including the two Sundays, I have traveled nearly the same distance that you did, ninety-five miles of which was in an open wagon. In this portion of my journey I was carried up to an altitude of nearly two miles above the scene of your labors, when on different days I encountered two storms of wind and snow, and of rain and sleet; an exposure which had no serious consequences, but was by no means pleasant. In these eight days I preached nine sermons and made no less than eight full addresses besides, administered the Holy Communion four times, and confirmed on three occasions nine candidates, besides baptizing six children and making many pastoral visits. I was literally worn out when I started on this visitation. Now I am almost completely rested and feel refreshed and ready for another mountain excursion, which I propose to make after reaching home. The points just visited were Pueblo, Cañon City, Rosita and Ula, in Wet Mountain Valley.

At Pueblo three were confirmed. Mr. Tomkins, the earnest and successful Missionary here, has since taken charge of St. Mark's Church, Cheyenne, Wyoming. The Rev. H. L. Myrick, Missionary at Cañon, will for the present work Pueblo in connection with his present Mission. A great improvement in the congregations, and in general interest, is perceptible at Cañon since Mr. Myrick took charge in February. The most interesting Service here was at the State Penitentiary, when two were confirmed. The Church is progressing well at Rosita. The prospects of this mining camp are believed to be better than ever before, in consequence of the building of new reduction works and a better market for the ores. The debt upon the church (\$250) is to be paid off at once, so that the church can be consecrated. Ula is a small hamlet in a large, well-settled, agricultural and pastoral valley. The Church people are very few, but the congregations are always large for such a community. The three saloons of the place were closed during the hour of Service. Even such a token of respect for the Church should be appreciated. Though there are four or five local preachers of the denominations

living here and at Rosita, the Church has the decided preference of the people generally. It can be shown here as satisfactorily as in any of your Eastern cities, that the Church is adapted to be successful in winning the masses of the people to religion. Everywhere we had full, and at evening Services, crowded congregations.

All the above named places have suffered terribly from the hard times. There is literally no money in circulation. The support of the Clergy so much needed here, is utterly impossible without large assistance from the East. We ought to be able to double the stipends of our Missionaries. The importance of the field and of the work would seem to demand it.

I rejoice to see that money is coming liberally into your Treasury. But I am still very apprehensive. For once people may give largely from fear of disaster, and under the sense of a panic. For permanent relief and success, we must trust to Gospel motives and such measures as the Gospel suggests. I ask liberal aid for my work because of its great importance ; because it can be made, with the right sort of workers and a true Missionary policy, eminently successful ; because it is indispensable to the future of the Church and of Christian civilization in this vast Rocky Mountain region, and because God is manifestly blessing it.

In conclusion, let me mention what I trust may be *a good example* to others.

The late Rev. Dr. J. L. Clark, of Waterbury, Conn., left his library of seven or eight hundred volumes to the Theological School of the Jurisdiction of Colorado. It has just been received, and the boxes were opened with intense interest. It contains some valuable standard works of Anglican Theology, some of the best books on the Church, many volumes of sermons, works on Missions, etc., etc. Though deficient in recent and indispensable works, it will form an important addition to our apparatus for Theological study. The library of such a man as the Rev. Dr. Clark, one of the noblest men, the best parish Priests, the most devoted friend to Missionaries and Missionary work, ought to be an inspiration to our students for the Ministry and our Clergy in this part of the great West. We need many more books in this remote country, where books of the right sort are hard to procure. It would be a grand thing, if we could secure by gift the more recent works upon Theology, the Holy Scriptures, Christian Evidences, History, etc., to supplement the excellent works which form the nucleus of our already valuable collection.

Another special need is good books for boys and for girls for the libraries of Jarvis and Wolfe Halls. We should be very thankful if persons having books not in use, and which could be easily spared—books of reference, history, poetry, standard fiction, literature generally—would write to us and learn how they can best send them.

Affectionately yours,

JOHN F. SPALDING.

LETTER FROM ONE OF BISHOP TUTTLE'S MISSIONARIES.

DEER LODGE, MONTANA, *March 14, 1877.*

REV. AND DEAR SIR: I wish to express my thanks to the Board for my appointment as one of its Missionaries. It will greatly relieve Bishop Tuttle, whose cares are now great and pressing.

I would like much to write you and tell what are the special needs and characteristics of work here in Western Montana. Perhaps there is no portion of the Domestic Missionary field so little known. Its remoteness and inaccessibility render it peculiarly so. For ten years the Bishop has annually traversed its valleys and mountain cañons, ministering to the wants of the scattered sheep of the flock, sowing the seed of Church truth, visiting the log hut of the miner and the humble ranche of the farmer, until the name of Bishop Tuttle has become a household word in every home, and his coming is looked forward to with eagerness the most intense. Could you but follow in his footsteps as I have oftentimes done, you would soon see what a work for the Church he has accomplished. A few years ago the Church was hardly known even by name; to-day she stands higher in the affections of the people than any of the denominations. The people have been drawn to her and have learned to respect her through the influence of Bishop Tuttle alone. Thanks to his wise and persistent sowing the field is ripe for the harvest. I do not mean to say that all can be made Churchmen; indeed there is too much open wickedness for that; but I do think that the Church can, by possessing the field now, accomplish most excellent results.

The country is sparsely settled, but some time these fertile valleys will be filled with myriad homes. The vast deposits of gold and silver must attract capital and people, and Montana will enter upon a grand era of prosperity.

Western Montana has a peculiarly promising outlook. The mines are very extensive, the farming region excellent. It is a section of country almost as large as all New England, and but one Missionary is there to attend to the field. Two more at least should be stationed here immediately—one at Missoula, one hundred miles west of Deer Lodge, and one at Butte, forty miles south. Both places are calling loudly for a Minister. Others will occupy if we do not. In Deer Lodge, a small but very important town, we have been for the last year and a half striving to build up the Church. The difficulties with which we have to contend are peculiar, but we are meeting with much encouragement. The Missionary lives in a low log cabin, and the congregation worship in an uncomfortable log building. We are striving to build. We go forward relying upon God to raise up friends to help us. We cannot build without help from those who are far away. It will be the only Church on

this side the Main Range. It will be an ever-speaking, ever-acting witness of the Truth.

When you come to Montana, dear Dr. Twing (you will of course come to see our Yellowstone Park), I trust you will see the cross of little St. James' Church, Deer Lodge, flashing in the sunlight and telling you of the existence of a little band of faithful Churchmen in the beautiful town below.

Believe me, very gratefully and sincerely yours,

M. N. GILBERT.

AN OPEN LETTER FROM FRANCE.

CANNES, *March 20, 1877.*

MY DEAR DOCTOR: There are some subjects of Church discussion which come up suddenly and vanish as quickly; so that any one writing from this side the water runs the risk that, when his letter is received, it will be as vapid as (to use a comparison which is in my case only a theoretical one) a bottle of champagne which has been standing open for a day. But the burning question of Missionary finances has not yet been settled; and I therefore make bold to say a few words on it. If they "add nothing in conference to you" put them into your waste basket.

I have been stirred up to write by reading in the March number of *THE SPIRIT OF MISSIONS* the letters and extracts, with their confessions, amendments and plans for the future, all zealous, fervid and true. There is something much more solid than words in them all. But there is always risk in depending on a spasm of feeling, which may be good for an emergency, but does not stand the strain of daily use and daily need. If we come out of this trial with a *system*, the trial will not have been sent in vain. If no such result is produced, we shall be worse off than we were before. Plodding, patient effort, in seemingly little things, is what we need! Very homely remedies may be suggested for present evils, and yet they may tell more than "some great thing."

1. Let me urge caution in those domiciliary visits for making collections, which some of your friends rate so highly. Are there none of my brethren whose experience will make answer to my own, that it is a means of raising money to be used very cautiously, which sometimes irritates, produces "evil surmisings" and unpleasant feelings, and, if used systematically, turns the whole affair into a collection of taxes.

2. I am led to say that a Canon, which should make it obligatory on parishes to take up stated Missionary offertories, under penalties, would, it seems to me, have a most unfortunate effect. I may be wrong in

fearing that it would interfere with Diocesan legislation, and raise a sort of "States rights" question. But depend upon it, we shall gain nothing by going beyond moral suasion in the matter. No real sword would be held over any man ; and yet he would feel as if he had been dragooned into giving. Why, even under the Old Testament, stress was laid upon free-will offerings, and men offering themselves *willingly*. How much more, now, when the rule is, "Not grudgingly, or of necessity, for God loveth a cheerful giver." Especially is this the case since we cannot but feel that, in part, this failure to give is not the fault of the laity, as in many cases the matter has not been properly brought before them—sometimes has not been presented at all.

But, 3d. While we should not attempt to compel men to give, the moral power of a plan recommended by the Board of Missions would be very great, and I think the Church, in its present temper, would be sure to give it a fair trial. Let it be tried, if need be, but for a year. At the end of that time its working will be seen. Objections occur in practice which are not foreseen in theory ; and, taught by experience, we may come in time to avoid friction, still more *break downs*, and get our machine in good running order.

Now, 4. Your last correspondent seems to me to go to the root of the evil, and to suggest, in principle, the true remedy. But I hope it is not presumptuous to suggest (with great diffidence) certain modifications of his plan, which may perhaps give it greater efficacy.

a. As the Diocese is naturally the middle term between the General Church and the parish, might it not be well to send the envelopes for each Diocese to the Secretary of the Convention, to be by him distributed among the parishes. It might be well to send somewhat more than double the number of communicants in the Diocese given in the last report. But the Diocesan officer's knowledge might modify this ratio in particular cases. I dare say you will favor this suggestion, although I doubt whether it will meet the approval of Diocesan Secretaries.

b. Would it not be better if the envelopes were collectable quarterly, instead of monthly ? Perhaps even semi-annually might answer. The monthly plan is very troublesome ; the quarterly has been adopted in at least one Diocese where the Envelope System is used for Diocesan Missions. Less frequent remittances, when the Board have a tolerably clear idea of what they have to depend on, would, I should think, be acceptable to them. It is rather staggering to think that the quarterly plan would require more than two million envelopes to be sent out in one year, and I doubt not "central expenses" would be increased by the salary of an envelope clerk, but I have no doubt it would be a good investment.

c. Averages have been struck in this discussion. Much has been said about the small sum which, given weekly by each communicant or bap-

tized person, would fill the Treasury, and carry on the work as it had never been carried on before. All this is needful to bring home to us a sense of our remissness ; but it will do harm if the many who can give much more than this average are not constantly reminded of that fact. We remember that there was a certain small sum, a half shekel, not half a dollar of our money, to be paid by the Jew, as a Jew, when he was "numbered" as one of the national multitude ; and this whether he was rich or poor. Over and above that, and distinct, were his offerings according to his means. We should enforce this distinction, and enforce it practically, by bringing it under the eyes of all. Make the capitation money small—so small that it is within reach of every adult—say, for illustration, that it is only two cents a week, \$1.04 a year, and print on each quarterly envelope as follows :

<i>Quarterly Dues</i>	.26
<i>Additional Offering</i>	
<i>Total</i>	
<i>Domestic Missions</i>	
<i>Indian Commission</i>	
<i>Missions to Colored People</i>	
<i>Foreign Missions</i>	
	

There doubtless would be cases in which nothing would be given over the quarterly dues, but I do not think they would be very numerous. It seems to me that the liberty of apportionment should be allowed, and that those who have it, would seek to inform themselves as to the different branches of Mission work, their calls and claims. The objection which I know some make against pledging themselves for a year in advance, would be done away with by allowing them to decide each quarter. I think I would have the amount of the quarterly dues *printed*. The work of separating and adding up the amount given to each branch would gladly be done by a committee of young people. The money might be sent from each parish direct to the Central Board. How far to modify this plan to suit the young, is a question I cannot decide.

d. But it is very important that the offertory character should be impressed upon these offerings. Let those who hold the envelopes place them quarterly, all on the same Sunday, in the alms basin, so that they will be *offered*. I have found it very useful, when about to take an offertory for Missions, to make a short address on the Sunday morning and evening previous, if not more than five minutes, giving different facts each time, and to do the same on the offertory Sunday. When facts are so plentiful there is no trouble in this. Such addresses would

be as useful under an Envelope System. Certain it is, that if any Clergyman heralds an offertory by announcing in a monotone, from the depths of his chancel, the Sunday before, "The collection next Sunday will be for Domestic Missions. The 700th Hymn," and says the same words with the same glow of enthusiasm in the afternoon, only with the preface, "I repeat the notice given this morning," he will be very apt to fail. Apropos of hymns, a Missionary hymn following such an address will not be without its effect.

It may be well, among those whose means are not large, to form SPIRIT OF MISSION CLUBS. Six copies may do the work of thirty or forty. And if the Clergy, whenever they receive THE SPIRIT OF MISSIONS, would be at the pains at once to read it carefully, so that they can state its news lucidly in the course of pastoral visiting, they would have their reward.

I trespass upon you but a moment or two longer.

If Pastors would urge upon their parishioners who come abroad, the obvious fact that their duty in this matter does not cease when they have crossed the ocean, they would give a much needed warning. Many of those who come to Europe are the very ones who can give largely, and they should be admonished not to let their gifts cease, and to arrange their expenses so that those gifts should not be diminished. It is sad to see the frivolity and worldliness into which some of our countrymen fall when they come abroad, so as to make one think that some of these foreign cities are but snares for souls. The cost of many a ball would make glad the suffering Church of God, of which many of those who give and attend them *are communicants*.

I have not entered into the spiritual aspect of the question, upon which some of your correspondents have so well enlarged. Need I say that it underlies all. Let me but make one suggestion. We know the *flexibility* of the LORD'S Prayer, for how many different purposes it may be offered. Well then, let every member of our Missionary Society, that is, every baptized person, offer the LORD'S Prayer every Friday morning, with Missions in his mind. It is not for me to point out how every clause of it is applicable to the work. "Forgive us our trespasses" in this matter, O LORD. But let us remember that every petition of this prayer supposes effort on the part of those who offer it, and is in vain unless we make that effort.

Earnestly praying, my dear Doctor, that your efforts may not be in vain, and that the whole Church may rise as one man to help you,

I remain,

Your sincere friend,

W. P. LEWIS.

ACKNOWLEDGMENTS

OF THE DOMESTIC COMMITTEE.

 N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from April 1 to April 30, 1877, inclusive.

ALABAMA.

<i>Carlenville</i> —St. Paul's Ch.....	10 00	
<i>Clayton</i> —M. C.....	1 00	
<i>Greensboro</i> —St. Paul's Ch.....	4 50	
<i>Greenville</i> —St. Thomas' S. S., M. C.....	2 60	
<i>Huntsville</i> —Ch. of the Nativity.....	6 50	
<i>Marengo Co.</i> —St. Michael's Ch.....	12 75	37 35

ALBANY.

<i>Albany</i> —St. Paul's Ch.....	40 00	
<i>Cherry Valley</i> —Grace Ch., Easter off'g.....	13 88	
<i>Cooperstown</i> —Christ Ch., Easter off'g.....	58 00	
<i>Gouverneur</i> —Girls' Missionary Society of Trinity S. S.....	10 00	
<i>Hudson</i> —Christ Ch., M. C.....	13 03	
<i>Keeseville</i> —St. Paul's Ch., Penny offerings on week day Services during Lent.....	6 00	
<i>Lawrenceville</i> —St. Thomas' S. S.....	2 00	
<i>Little Falls</i> —Emmanuel Ch., Easter off'g.....	12 60	
<i>Salem</i> —St. Paul's Ch.....	10 00	
<i>Plattsburgh</i> —Of which from M. C., \$3; Mrs. C. H. McN., \$1.....	4 00	
<i>Schenectady</i> —St. George's Ch., M. C.....	6 17	
<i>Troy</i> —St. Paul's Free Chapel.....	3 04	
<i>Waddington</i> —St. Paul's Ch.....	5 30	
<i>West Burlington</i> —Christ Ch.....	1 00	
<i>West Troy</i> —Trinity Ch., Easter off'g.....	10 29	195 31

ARKANSAS.

<i>Camden</i> —St. John's Ch.....	4 45	
<i>Dardanelle</i> —St. Paul's Ch.....	3 00	
<i>Little Rock</i> —Christ Ch., Easter off'g, A member.....	2 00	
<i>Washington</i> —Grace Ch., of which from M. C., \$2; Easter off'g, \$7.75.....	9 75	19 20

CALIFORNIA.

<i>Los Angeles</i> —St. Athanasius' Ch., Easter off'g.....	45 00	
<i>Oakland</i> —St. Paul's Ch.....	65 17	
<i>San Francisco</i> —Ch. of the Ad- vent, M. C.....	2 50	
Grace Ch.....	45 00	157 67

CENTRAL NEW YORK.

<i>Afton</i> —St. Ann's S. S., M. C.....	2 63	
<i>Antwerp</i> —St. Paul's Ch.....	1 50	
<i>Baldwinsville</i> —Grace Ch.....	5 84	
<i>Binghamton</i> —Ch. of the Good Shepherd, B. W. A.....	1 00	
<i>Brownsville</i> —St. Paul's Ch., B. W. A.....	75	
<i>Cape Vincent</i> —St. John's Ch.....	1 00	

<i>Clark's Mills</i> —St. Mark's Ch....	1 14	
<i>Cleveland</i> —St. James' Ch.....	62	
<i>Dexter</i> —All Saints' Ch., B. W. A.....	2 35	
<i>Elmira</i> —Trinity Ch. S. S.....	50 00	
<i>Fulton</i> —Zion Ch.....	4 03	
<i>Greene</i> —Zion Ch.....	18 28	
<i>Hamilton</i> —St. Thomas' Ch.....	4 13	
<i>Harpersville</i> —St. Luke's Ch. S. S.....	10 17	
<i>Ithaca</i> —St. John's Ch.....	11 18	
<i>Manlius</i> —Christ Ch.....	8 29	
<i>Oneida</i> —St. John's Ch.....	5 51	
<i>Oswego</i> —Christ Ch.....	48 00	
Ch. of the Evangelist.....	5 00	
St. Paul's Ch.....	5 79	
<i>Rome</i> —Zion Ch.....	46 81	
<i>Sacketts Harbor</i> —Christ Ch.....	1 78	
<i>Seneca Falls</i> —Trinity Ch.....	49 25	
<i>Skaneateles</i> —St. James' Ch., B. W. A.....	5 68	
<i>Syracuse</i> —St. Paul's Ch.....	29 50	
<i>Utica</i> —Grace Ch., of which thro' B. W. A., \$20.....	161 32	
St. George's Ch., Good Friday off'g.....	2 92	
Trinity Ch.....	7 30	
<i>Waterloo</i> —St. Paul's Ch.....	60 00	
<i>Watertown</i> —Grace Ch., B. W. A.....	2 65	
<i>Westmoreland</i> —Gethsemane Ch.....	97	
<i>Whitesboro</i> —St. John's Ch.....	1 00	
<i>Whitney's Point</i> —Grace Ch.....	1 00	
<i>Willowdale</i> —Grace Ch.....	1 16	558 35

CENTRAL PENNSYLVANIA.

<i>Bellefonte</i> —St. John's Ch., Easter off'g.....	12 50	
<i>Columbia</i> —St. Paul's Ch.....	7 25	
<i>Mahanoy City</i> —Ch. of Faith S. S.....	2 42	
<i>Muncy</i> —St. James' Ch., Easter off'g.....	37 73	
<i>Summit Hill</i> —St. Philip's Ch.....	1 75	
<i>Tamaqua</i> —Calvary Ch., M. C.....	1 50	
<i>Williamsport</i> —Christ Ch.....	45 22	
<i>York</i> —St. John's Ch.....	97 01	205 38

COLORADO.

<i>Canon City</i> —Christ Ch. S. S.....	1 00	
<i>Golden</i> —Calvary Ch.....	5 10	
<i>North Denver</i> —All Saints' Mis- sion.....	70	
<i>Pueblo</i> —St. Peter's Ch.....	2 00	
<i>Rosita</i> —St. Matthew's Ch.....	1 80	
<i>Uta</i> —St. Thomas' Mission.....	1 50	12 10

CONNECTICUT.

<i>East Haven</i> —Christ Ch., Easter off'g.....	11 24	
<i>Fair Haven</i> —J. B. F.....	10 00	
<i>Hartford</i> —Christ Ch.....	55 24	
Trinity Ch. S. S., Class of little girls, towards Bp. Garrett's salary....	4 20	
<i>Litchfield</i> —St. Michael's Ch.....	26 53	

<i>Middletown</i> —Ch. of the Holy Trinity, Easter off'g.....	4 00	
Christ Ch. S. S.	10 84	
<i>New Canaan</i> —St. Mark's Ch. S. S., Easter off'g.....	10 00	
<i>New Hartford</i> —St. John's Ch.....	10 00	
<i>New Haven</i> —Ascension Ch.....	5 00	
Christ Ch., M. C. 16267.....	10 00	
St. Paul's Ch., of which from M. C., \$2.59; S. S., \$8.55.....	24 14	
St. Thomas' Ch.....	65 09	
Trinity Ch., of which from a member, quarterly pay't of stipend, \$50.....	163 42	
A friend, for the debt of Domestic Committee.....	50 00	
<i>New London</i> —St. James' S. S.....	12 50	
<i>Newtown</i> —Trinity Ch.....	39 98	
<i>Southport</i> —Trinity Ch.....	25 00	
<i>Stamford</i> —St. John's Ch., of which from M. C., \$57.39; Woman's Miss'y Society, quarterly pay't of stipend, \$75.....	157 39	
<i>Thompsonville</i> —St. Andrew's Ch., M. C.....	1 90	
<i>Wethersfield</i> —Trinity Ch.....	5 00	701 45

DELAWARE.

<i>Wilmington</i> —St. John's Ch.....	21 53	21 53
---------------------------------------	-------	-------

EASTON.

<i>East New Market</i> —St. Stephen's Parish.....	2 00	
<i>Easton</i> —St. Peter's Parish.....	2 00	
<i>Perryville</i> —St. Mark's Ch., M. C. St. Michael's Parish—St. John's Chapel.....	4 73	
<i>Wicomico Co.</i> —Spring Hill Parish, M. C.....	31 20	
	2 85	42 78

FOND DU LAC.

<i>Berlin</i> —Trinity Ch., Mrs. K.....	1 00	
<i>Waupun</i> —Trinity Mission.....	3 20	4 20

GEORGIA.

<i>Albany</i> —St. Paul's Ch.....	7 05	7 05
-----------------------------------	------	------

ILLINOIS.

<i>Bunker Hill</i> —Christ Ch. S. S.....	1 20	
<i>Chicago</i> —Ch. of the Epiphany, add'l.....	13 50	
Mrs. W. B. E.....	2 00	
Miss E. W. H.....	5 00	
<i>Jacksonville</i> —Trinity Ch.....	13 00	
<i>Lockport</i> —St. John's Ch.....	19 67	
<i>Manhattan</i> —St. Paul's Ch.....	3 50	
<i>New Lenox</i> —Grace Ch. S. S., Class Little Gleaners, Self-denial thro' Lent.....	2 33	60 20

INDIANA.

<i>Evansville</i> —St. Paul's Ch., Easter off'g from a member, \$1; a friend, \$20.....	21 00	
<i>La Grange</i> —St. John's Ch.....	1 50	22 50

IOWA.

<i>Clyde</i> —M. C.....	1 00	
<i>Fort Dodge</i> —St. Mark's Ch.....	20 00	
<i>Lyons</i> —Grace Ch.....	24 00	
<i>Ottumwa</i> —St. Mary's Ch., of which from M. C., \$1; S. S. Easter off'g, \$10.65.....	11 65	56 65

KANSAS.

<i>Atchison</i> —Trinity Ch.....	3 15	
<i>Independence</i> —Ch. of the Epiphany.....	2 00	5 15

KENTUCKY.

<i>Dayton</i> —St. John's Ch., Easter off'g.....	5 00	
<i>Grayhamton</i> —Monthly subscription, A. M. R.....	5 00	
<i>Lexington</i> —E. A. D.....	12 50	
L. R. R.....	24 00	
Christ Ch., Easter off'g.....	120 00	
<i>Proctor</i> —St. Paul's Mission.....	1 50	168 00

LONG ISLAND.

<i>Brooklyn</i> —Chapel of Ch. Charity Foundation, M. C.....	15 53	
Ch. of the Holy Trinity.....	434 33	
St. Ann's Ch., of which from a member, \$100.....	263 91	
<i>E. D.</i> —St. Mark's Ch., one-third mite off'g.....	6 35	
<i>Heights</i> —Grace Ch., two members, quarterly pay't of stipend.....	49 50	
<i>Huntington</i> —P.....	5 00	
<i>Newtown</i> —St. James' Ch., of which from S. S., \$20.....	152 10	
<i>Rockaway</i> —Trinity Ch., of which from M. C., \$23.04; S. S. Easter off'g, \$20.35.....	43 39	
<i>Woodside</i> —St. Paul's Ch.....	15 70	985 81

LOUISIANA.

<i>New Orleans</i> —Trinity Ch., Good Friday off'g.....	39 95	
<i>Rosedale</i> —Ch. of the Nativity.....	5 00	44 95

MAINE.

<i>Augusta</i> —St. Mark's Ch.....	16 67	
<i>Bath</i> —Grace Ch. S. S., Easter off'g.....	4 45	
<i>Fort Fairfield</i> —St. Paul's Ch., Easter off'g, \$3.....	14 88	
<i>Rockland and Thomaston</i> —Five cent pledges.....	3 00	39 00

MARYLAND.

<i>Annapolis</i> —St. Anne's Parish.. S. S. children of the U. S. Naval Academy.....	12 41	
<i>Aquasco</i> —St. Paul's Parish, A. W. G. C.....	13 00	
<i>Baltimore</i> —Ch. of the Ascension.....	1 00	
Ch. of the Advent.....	2 00	
Ch. of the Messiah.....	5 11	
Grace Ch., add'l, a member.....	35 70	
Memorial Ch., M. C.....	50 00	
Co.—Reistertown Parish.....	4 75	
<i>Bladensburg</i> —St. Matthew's Ch.....	22 10	
Ch.....	32 52	
<i>Elk Ridge</i> —Grace Ch. S. S.....	2 50	
<i>Harford Co.</i> —Deer Creek Parish.....	5 00	
<i>Hagerstown</i> —St. John's Ch., additional.....	5 00	
<i>Washington</i> —Ch. of the Ascension.....	133 43	324 52

MASSACHUSETTS.

<i>Boston</i> —Advent Parish.....	25 00	
Christ Ch.....	10 00	
Emmanuel Ch., through Woman's Auxiliary, of which from E. J. B., for Domestic Committee's debt, \$5.....	52 00	
Ch. of the Messiah.....	2 00	
St. Mark's Ch.....	78 21	
St. Paul's Ch.....	175 00	
M. C., thro' Geo. W. G.....	12 68	
	2 00	
<i>Cambridge</i> —St. Peter's Ch.....	5 00	

<i>Dedham</i> —Chapel of the Good Shepherd, Easter off'g.	30	62
<i>East Cambridge</i> —Ch. of the Ascension.	5	00
<i>Fitchburgh</i> —Christ Ch. S. S.	15	00
<i>Great Barrington</i> —St. James' Ch.	20	62
<i>Lawrence</i> —Grace Ch.	41	98
<i>Lowell</i> —St. Anne's Ch., Ladies' Easter sale.	216	20
<i>Salem</i> —St. Anne's Ch.	65	00
<i>Southborough</i> —St. Mark's Ch.	7	00
<i>Taunton</i> —St. Thomas' Ch., M. C.	4	00 767 31

MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's Ch.	31	50
<i>Detroit</i> —W. S. C.	1	00
<i>Port Huron</i> —Grace Ch.	25	00 57 50

MINNESOTA.

<i>Basswood Grove</i> —St. Mary's Ch.	4	73
<i>Bellewood</i> —St. Barnabas' Ch.	1	90
<i>Blue Earth</i> —	2	22
<i>Brainerd</i> —St. Paul's Ch.	9	65
<i>Faribault</i> —Chapel of the Good Shepherd.	8	15
<i>Minneapolis</i> —All Saints' Ch.	1	50
Gethsemane Ch.	30	00
St. Andrew's Ch.	1	50
Trinity Ch.	9	00
<i>Owatonna</i> —St. Paul's Ch.	3	00
<i>Point Douglas</i> —St. Paul's Ch.	1	80
<i>Red Wing</i> —Christ Ch., Easter off'g and M. C.	55	62
<i>Vermillion Station</i> —	1	75
<i>Wells</i> —Of which from J. M. N., Easter off'g, \$5.	6	50 137 32

MISSISSIPPI.

<i>Holly Springs</i> —Christ Ch., Easter off'g.	25	00
<i>Lexington</i> —St. Mary's Ch., of which from M. C., \$1.80.	5	00
<i>Meridian</i> —Ch. of the Mediator.	5	00
<i>Natches</i> —Trinity Ch.	32	45
<i>Scoba</i> —	5	00
<i>Vicksburgh</i> —Ch. of the Holy Trinity, of which from S. S. Lenten off'g, \$49.	100	00
M. E. B.	5	25 177 70

MISSOURI.

<i>Fayette</i> —St. Mary's Ch., of which from Easter off'g, \$6.	9	10
<i>Jackson</i> —	1	25
<i>Moberly</i> —Christ Ch.	3	75
<i>Monroeville</i> —St. Jude's Ch.	5	00
<i>Prairieville</i> —St. John's Ch.	1	85
<i>St. Louis</i> —Christ Ch. S. S.	23	79 44 74

MONTANA.

<i>Bozeman</i> —St. James' Ch., of which from S. S., \$3.40.	11	50
<i>Deer Lodge</i> —St. James' Ch., Easter off'g.	12	50
<i>Virginia City</i> —St. Paul's Ch.	22	00 46 00

NEW HAMPSHIRE.

<i>Concord</i> —A thank-offering.	5	20 5 20
-----------------------------------	---	---------

NEW JERSEY.

<i>Princeton</i> —Trinity Ch.	12	00
<i>Rahway</i> —St. Paul's Ch., a member, M. C.	15	00
<i>Sand Hills</i> —St. Barnabas' Mission.	2	00
<i>Shrewsbury</i> —Christ Ch.	27	87
<i>South Vineland</i> —Christ Ch.	1	62
<i>Swedestboro'</i> —Trinity Ch.	11	51
<i>Vineland</i> —Trinity Ch.	13	75
<i>Woodbury</i> —Christ Ch.	16	58 100 33

NEVADA.

<i>Austin</i> —St. George's Ch.	31	25 31 25
---------------------------------	----	----------

NEW YORK.

<i>Amenia Union</i> —St. Thomas' Ch.	11	03
<i>Annandale</i> —Chapel of St. Stephen's College.	33	83
<i>Greenburgh</i> —Zion Ch.	35	00
<i>Highland Falls</i> —Ch. Holy Innocents, of which from M. C., \$6.11.	11	11
<i>Mamaroneck</i> —St. Thomas Ch.	43	75
<i>Morrisania</i> —Trinity Ch., Some little girls.	3	00
<i>New York</i> —Ch. of the Beloved Disciples S. S., M. C.	25	80
Ch. of the Incarnation, of which from a boy's off'g, \$9.	480	62
St. Augustine's Ch. S. S., Amelia B.'s Lenten savings.	50	
St. Bartholomew's, A member, quarterly payment of stipend.	100	00
St. Clement's Ch., off'gs for month of March.	60	10
Trinity Chapel, of which In memoriam, W. P. L., \$50; First fruits of the 10 ct. system, \$4.40; add 1, \$100.	154	40
H., In memoriam, M. C.	41	00
Φ. B. K., part payment of stipend.	25	00
R. W. T.	3	00
<i>Nyack</i> —Grace Ch.	36	85
<i>Poughkeepsie</i> —St. Paul's Ch.	37	11
<i>Scarsdale</i> —W. H. S.	1	75
<i>Yonkers</i> —C., through Woman's Auxiliary.	1	50 1105 35

NIOBRARA.

<i>Choteau Creek</i> —Ch. Holy Name (Indian).	2	22
<i>White Swan</i> —Ch. St. Philip the Deacon (Indian).	1	26
<i>Yankton Agency</i> —Holy Fellowship (White).	9	03
<i>Yankton Agency and Point of the Timber</i> —Holy Comforter (Indian).	3	73 16 24

NORTHERN CALIFORNIA.

<i>Vallejo</i> —Ch. of the Ascension.	25	00 25 00
---------------------------------------	----	----------

NORTH CAROLINA.

<i>Asheville</i> —Trinity Parish, A member.	1	00
<i>Charlotte</i> —St. Peter's Ch. S. S., Easter off'g.	12	39
<i>Goldsboro'</i> —St. Stephen's Ch., Easter off'g.	5	50
<i>Jackson</i> —W. T. P.	2	00
<i>Rowan Co.</i> —St. Andrew's Ch.	2	50
<i>Smithville</i> —St. Philip's Ch.	4	15
<i>Williamston</i> —Ch. of the Advent.	3	78
<i>Wilmington</i> —St. James' Ch., Easter off'g.	61	00 117 32

NORTHERN NEW JERSEY.

<i>Allendale</i> —Epiphany Chapel, Lent savings.	11	00
<i>Belvidere</i> —Zion Ch., of which from a member, \$20.	21	40
<i>Bergen Point</i> —Trinity Ch., Easter off'g.	44	40
<i>Newark</i> —Ch. of the Holy Comforter, M. C.	96	
<i>Newtown</i> —Christ Ch., of which from M. C., \$3.	46	00

<i>Orange</i> —Grace Ch., of which from eight little boys and girls, \$49.20; from M. C., \$33.37; Easter off'g, \$23.....	110 57	
<i>Ridgewood</i> —Christ Ch.....	4 00	
<i>South Orange</i> —Ch. of the Holy Communion, A member, quarterly pay't of stipend.....	25 00	263 33

NORTHERN TEXAS.

<i>Dallas</i> —St. Matthew's Ch., Mrs. R. B. S.....	3 00	
<i>Sherman</i> —St. Stephen's Ch.....	5 00	8 00

OHIO.

<i>Akron</i> —St. Paul's Ch. S. S., of which from Leo Gan- ter, 83c.....	22 10	
<i>Cleveland</i> —St. Mary's Ch.....	2 00	
Trinity Ch., of which from M. C., \$10.....	11 00	
<i>Milan</i> —Mrs. H. C.....	1 00	
<i>Milford</i> —St. Thomas' Ch., Pen- ny collections.....	16 00	
<i>Mt. Vernon</i> —St. Paul's Ch.....	20 68	
<i>Wellsville</i> —Ch. of the Ascension, Two communicants...	1 00	73 78

OREGON.

<i>Astoria</i> —Grace Ch.....	33 00	
<i>La Grande</i> —Children of St. Pe- ter's Ch.....	10 00	43 00

PENNSYLVANIA.

<i>Philadelphia</i> —Christ Ch., thro' Miss'y Mite Fund.....	11 00	
Christ Ch. Chapel, thro' Miss'y Mite Fund.....	1 75	
Christ Ch. Hospital, thro' Miss'y Mite Fund.....	30 00	
St. Andrew's Ch., thro' Miss'y Mite Fund.....	15 62	
St. James' Ch., thro' Mis- sionary Mite Fund.....	61 86	
St. Luke's Ch., of which thro' Miss'y Mite Fund, \$36.68.....	1118 11	
St. Peter's Ch., through Miss'y Mite Fund.....	33 00	
St. Stephen's Ch., thro' Miss'y Mite Fund.....	10 69	
Seaman's Mission, Ch. of the Redeemer.....	5 00	
Third and fourth instal- ments of C. P.....	83 32	
A Churchman, M. C., \$5.22; 20 cts a week for the past six months, \$5.	10 22	
Dividend on the gift of Rev. Jas. Saul, D.D.....	67 50	
<i>Chestnut Hill</i> —St. Paul's Ch.....	70 02	
<i>Germantown</i> —Calvary Ch., thro' Miss'y Mite Fund.....	29 32	
St. Luke's Ch., through Miss'y Mite Fund.....	31 63	
St. Michael's Ch., thro' Miss'y Mite Fund.....	10 00	
St. Peter's Ch., through Miss'y Mite Fund.....	13 00	
<i>Kingessing</i> —St. James' Ch., Easter off'g.....	80 00	
<i>Lower Merion</i> —Ch. of the Redeemer, thro' Miss'y Mite Fund.....	16 60	
<i>West</i> —Ch. of The Saviour, thro' Miss'y Mite Fund.....	11 50	1710 14

PITTSBURGH.

<i>Alleghany City</i> —Christ Ch.....	50 17	
Emmanuel Ch., Easter off'g, of which for work		

in Colorado, \$5.32; in Utah, \$4.50; Oregon, \$4.50; N. Texas, \$4.50..	18 82	
<i>Corry</i> —W. L.....	1 00	
<i>Pittsburgh</i> —Ch. of the Good Shepherd.....	28 69	
St. Paul's Ch.....	25 00	
St. Peter's Ch.....	29 50	
<i>Titusville</i> —St. James' Memorial Ch.....	20 00	
<i>Warren</i> —Trinity Memorial Ch.	7 50	
<i>Wayne</i> —St. Michael's Ch.....	6 00	186 68

RHODE ISLAND.

<i>Crampton</i> —St. Philip's Ch.....	14 43	
<i>Cranston</i> —St. Bartholomew's Ch. S. S., Easter off'g..	5 00	
<i>Manton</i> —St. Peter's S. S.....	5 00	
<i>Newport</i> —Trinity Ch., of which from S. S., \$102.25.....	128 66	
St. John's Chapel S. S.....	50 00	
<i>Providence</i> —Christ Ch. S. S.....	10 00	
Ch. of the Epiphany, M. P.....	1 00	
St. John's Ch.....	55 00	
<i>Wickford</i> —St. Paul's Ch., Eas- ter off'g.....	44 10	
<i>Woonsocket</i> —St. James' Ch.....	20 00	333 19

SOUTH CAROLINA.

<i>Charleston</i> —St. Philip's Ch.....	42 10	
<i>Columbia</i> —Trinity Ch., Woman's Miss'y Society.....	34 00	
<i>Edisto Island</i> —.....	1 50	
<i>Mt. Pleasant</i> —Christ Ch.....	3 20	
<i>Orangeburgh</i> —Ch. of the Re- deemer.....	3 20	
<i>Pee Dee</i> —Prince Frederick Ch.....	5 48	
<i>Santee</i> —St. James' Ch.....	9 12	
<i>Society Hill</i> —Trinity Ch.....	2 50	
<i>Watmalaw Island</i> —.....	1 50	102 60

SOUTHERN OHIO.

<i>Cincinnati</i> —Ch. of the Advent.....	67 00	
St. Paul's Ch.....	5 00	
(<i>Avondale</i>)—Grace Ch., Miss A. V., for West- ern Missions.....	25 00	
(<i>Riverside</i>)—Ch. of the Atonement.....	12 78	
<i>Newark</i> —Trinity Ch.....	25 00	
<i>Portsmouth</i> —All Saints' Ch.....	28 95	
<i>Springfield</i> —Christ Ch., 10 ct. Gatherers' League.....	20 00	183 73

TENNESSEE.

<i>Franklin</i> —St. Paul's Ch.....	1 00	
<i>Memphis</i> —Ch. of the Good Shep- herd.....	7 84	
<i>Sewanee</i> —St. Paul's Ch.....	32 25	
<i>Williston</i> —A communicant.....	1 00	42 09

UTAH.

<i>Logan City</i> —St. John's Ch., of which from S. S., \$4.20.	11 20	
<i>Ogden</i> —Good Shepherd, Easter off'g.....	24 65	
<i>Salt Lake City</i> —St. Mark's Ch., Easter off'g.....	188 80	224 65

VERMONT.

<i>Bethel</i> —Christ Ch.....	5 00	
<i>West Randolph</i> —St. John's Ch. S. S.....	50	5 50

VIRGINIA.

<i>Albemarle Co.</i> —St. Anne's Par- ish, Christ Ch.....	2 53	
St. Anne's Parish, St. John's Ch., of which from M. C., 50c.....	1 50	
Greenwood, Emmanuel Ch.....	3 00	
Ivy Depot, St. Paul's Ch.....	4 50	

<i>Alexandria</i> —Christ Ch.....	21	34	
<i>Charlestown</i> —St. John's Ch.....	15	00	
Zion Ch., M. C.....	6	23	
<i>Danville</i> —Epiphany Ch., from Mrs. R. G. and Rev. G. W. D.....	11	00	
<i>Hanover</i> —St. Paul's Ch., Miss L. W.....	5	00	
<i>Hedgesville</i> —Mt. Zion Ch.....	4	00	
<i>Lynwood</i> —S. H. L., first half year's installm't, \$2.60.	5	00	
<i>Portsmouth</i> —St. John's Ch., M. C.....	2	00	
Trinity Ch., M. C., for work in N. California.	25	00	
<i>Prince George Co.</i> —Merchants' Hope Ch.....	6	00	112 10

WESTERN MICHIGAN.

<i>Battle Creek</i> —St. Thomas' Ch...	25	37	
<i>Charlotte</i> —St. John's Mission...	1	75	
<i>Eaton Rapids</i> —St. Matthew's Mission.....	2	00	
<i>Mendon</i> —St. Paul's Ch., A com- municant.....	1	50	
<i>Whitehall</i> —Ch. of the Redeemer	10	00	40 62

WESTERN NEW YORK.

<i>Angelica</i> —St. Paul's Ch. M. T. S.	10	00	
<i>Branchport</i> —St. Luke's Ch. S. S.	10	00	
<i>Geneva</i> —St. Peter's Ch., Easter off'g.....	25	00	
Trinity Ch., of which from Ladies' Sewing Society, \$25.....	30	00	
<i>Palmyra</i> —G. C.....	50		
<i>Rochester</i> —Epiphany S. S., Eas- ter off'g.....	19	25	94 75

WESTERN TEXAS.

<i>Post Oak Grove</i> —A Layman....	5	00	
-------------------------------------	---	----	--

WISCONSIN.			
<i>Delevan</i> —Christ Ch., Lenten of- fering.....	5	20	
<i>Kenosha</i> —St. Matthew's Ch. S. S., three classes.....	5	22	
<i>La Crosse</i> —Mrs. A. M. B.....	1	00	
<i>Nashotah</i> —St. Sylvanus' Ch....	10	00	
<i>Racine</i> —St. Luke's Ch.....	50	21	92

LEGACIES.

<i>L. I., Brooklyn</i> —Bequest of Harriet Bowler.....	100	00	
<i>R. I., Providence</i> —Bequest of Martha Bowler.....	100	00	200 00

MISCELLANEOUS.

Miscellaneous.....	60	00	
From Centennial Relief Com- mittee, proportion....	5599	18	
Designated off'gs.....	3543	86	
From a Canadian Mite Chest...	3	50	9206 54
MITE CHESTS.			
Receipts for the month, not cred- ited to Parishes.....	54	61	54 61

Receipts for the month.....	\$19,187	84	
Amount previously acknowledged..	72,518	28	

Total receipts since Oct. 1, 1876..... \$91,706 12

YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	\$838	45	
Amount previously acknowledged..	10,713	97	

Total receipts since Oct. 1, 1876..... \$11,552 42

ERRATA.

In the April No., under the head of "*Maryland*—St. Mary's Parish, \$4.90," read "*William and Mary's Parish, \$4.90.*"

In the March No., under "*Vermont*—Ft. Fairfield, St. Paul's, \$7.00," read "*Maine*—Ft. Fairfield, \$7.00."

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from April 1 to April 30, 1877, inclusive.

ALBANY.

<i>Albany</i> —St. Paul's Ch., for Bp. Elliott, for educational purposes.....	20	00	
<i>Troy</i> —Christ Ch. S. S., for Nasho- tah.....	20	00	40 00

CALIFORNIA.

<i>San Gabriel</i> —M. H. S. and fam- ily, for Bp. Elliott....	10	00	10 00
---	----	----	-------

CENTRAL NEW YORK.

<i>Greene</i> —Zion Ch. S. S., for Schol- arship in St. Mark's School, Salt Lake.....	40	00	
<i>Skaneateles</i> —St. James' Ch., for Mexico.....	2	50	
<i>Utica</i> —Grace Ch., of which for Bp. Spalding, \$15; Rev. Mr. DeWolfe, \$10.....	25	00	67 50

CENTRAL PENNSYLVANIA.

<i>Carbondale</i> —Trinity Ch., of which for Midnight Missions, \$5; Bp. Elli- ott, \$25; Bp. Morris, \$10	40	00	
<i>South Bethlehem</i> —Ch. of the Na- tivity, of which for Bp. Tuttle, (of which \$40 for Sch'p for Mormon boy), \$51; Nashotah, \$5; Mission to the Jews, \$5	61	11	101 11

CONNECTICUT.

<i>Fair Haven</i> —St. James' Ch., for Bp. Tuttle.....	25	00	
<i>Hartford</i> —Trinity Ch., of which for Bp. Tuttle, \$50 ; Eighth pay't of Sch'p by M. W. G., for Bp. Tuttle, \$40; for Nasho- tah, \$50; Faribault, \$25; Bp. Spalding, \$30; Bp. Clarkson, \$50 ; Bp. Wingfield, \$25; Part of little girl's savings for Bp. Whitaker, 15c.....	270	15	
<i>Middletown</i> —Ch. of the Holy Trinity, Easter off'g, of which for Mexico, \$2; Colorado, Bp. Spald- ing, \$2.50.....	4	50	
<i>New Haven</i> —St. Paul's Ch. S. S., of which for Bp. Whip- ple, \$3; for Bp. Clark- son, for Indian Boy Willie, \$8.25.....	11	25	
<i>New London</i> —St. James' Ch., Easter off'g, for Bp. Tuttle.....	5	00	
<i>Stamford</i> —St. John's Ch., of which for Bp. Tuttle, \$50; Bp. Whipple, \$30; Tattoek Sch'p, for St. Mark's School, Salt			

Lake, \$40; Stamford Sch'p, for St. John's School, Logan, \$40.....	160 00	
Thompsonville — St. Andrew's Ch., for Mexico.....	1 00	
Watertown — Christ Ch., Easter offering, for Mexico.....	20 00	
West Haven — Christ Ch. S. S., for Bp. Whipple.....	16 00	
Westport — Christ Ch., A. C. N., for Dr. Oliver.....	20 00	532 90
DELAWARE.		
Wilmington — St. John's Ch., of which for Bp. Garrett, \$6.05; A Communicant, for balance of Sch'p for Bp. Spalding, \$10.....	16 05	16 05
IOWA.		
Lyons — Grace Ch., for Mexico..	2 00	2 00
LONG ISLAND.		
Brooklyn — Calvary Ch. S. S., of which for the Society for the Increase of Ministry, \$1.52; for Nashotah (Class No. 6), \$1....	2 52	
St. Ann's Ch., of which for Rev. H. G. Perry, \$10; Rev. Alex. Crummell, \$10.....	20 00	
Heights — Grace Ch. S. S., of which for Ogden Sch'p, \$40; Bp. Garrett, \$20; Bp. Elliott, \$20; Society for the Increase of Ministry, \$37.34.....	117 34	139 86
MARYLAND.		
Baltimore — Memorial Ch., for Rev. H. Forrester....	1 00	
St. Barnabas' Free Ch., of which for Bp. Garrett, \$10; Bp. Elliott, \$10.....	20 00	
Frederick Co. — Petersville, St. Mark's Ch., Lenten offerings, for Bp. Vail....	25 00	
St. Mary's Co. — St. Andrew's Parish, for Mission to the Jews.....	1 83	47 83
MINNESOTA.		
Minneapolis — Gethsemane Ch., for Bp. Spalding.....	20 00	20 00
NEW JERSEY.		
Princeton — Trinity Ch., for Bp. Morris.....	20 00	20 00
NEW YORK.		
Newburgh — St. George's Ch., add'l, of which for Bp. Whipple's Indian Mission, \$20; Nashotah, Daily Bread, \$29.50; Two Scholarships in St. Mark's School, Salt Lake, \$80.....	129 50	
New York — C. Rhodes, for Bp. Tuttle.....	50 00	
Miss A. H., through Woman's Auxiliary, for Rev. D. Convers.....	50 00	
St. Paul's Chapel, thro' Woman's Aux., for Harris children fund....	50 00	
A Friend, to redeem pledge of Bp. Tuttle, on page 174 of the S. of M.....	200 00	
Poughkeepsie — St. Paul's Ch., for Bp. Spalding.....	25 00	
Yonkers — St. John's Ch., of which for Bp. Elliott, \$3; Bp. Vail, \$5.25; Bp. Tuttle, \$3.75; from S. S., for Bp. Elliott, \$11.25 Bp. Spalding, \$5.....	28 25	532 75
NORTHERN NEW JERSEY.		
Morristown — St. Peter's Ch., S. S., for two Sch'ps in Bp. Tuttle's School....	80 00	80 00
OHIO.		
Cleveland — Trinity Ch., Bp. Spalding.....	50 00	
Youngstown — St. John's Ch., for Sch'p in St. Mark's School, Salt Lake.....	20 00	70 00
PENNSYLVANIA.		
Bristol — St. James' Ch., for Bp. Tuttle.....	37 70	
Lower Merion — St. John's S. S., of which for Bp. Hare, \$100; Bp. Whipple, \$100	200 00	
Philadelphia — Manayunk, St. David's Ch. S. S., for Bp. Whipple, \$20; Soc. for the Increase of Ministry, \$25.....	45 00	
St. David's Mission, for Bp. Morris.....	25 00	307 70
RHODE ISLAND.		
Manton — St. Peter's S. S., for Bp. Spalding.....	2 00	
Newport — Trinity Ch., of which for Bp. Niles, \$100; Bp. Neely, \$100.....	200 00	202 00
SOUTH CAROLINA.		
Barnwell C. H. — Ch. of the Holy Apostle's, Good Friday off'g, for Mission to the Jews.....	60	
Pee Dee — Prince Frederick Ch., for Mexico.....	5 00	5 60
VIRGINIA.		
Winchester — Christ Ch., for Bp. Wingfield.....	25 00	25 00
WESTERN NEW YORK.		
Geneva — Trinity Ch., Easter off'g, for Bp. Spalding.....	26 00	26 00
WISCONSIN.		
Nashotah — St. Sylvanus' Ch., for Bp. Green.....	10 00	10 00
MISCELLANEOUS.		
C. W. O., for Italian Mission.....	5 00	5 00
Receipts for the month.....	\$2,261 30	
Amount previously acknowledged..	8,992 42	
Total receipts since Oct. 1, 1876.....	11,253 72	
BISHOP SPALDING, desires to acknowledge the receipt of the following sums for a Missionary horse and buckboard for the Rev. D. Convers, Missionary at Del Norte, Saguache, etc.		
From a lady in Boston.....	10 00	
" Meriden, Ct.....	10 00	
" S. C. W., Bridgeport, Ct.....	2 00	
" a lady in Wallingford, Ct.....	10 00	32 00
THE REV. DR. COLE gratefully acknowledges the receipt of \$15, for Nashotah, from "A. O. E., Memorial Box."		

 The Treasurer of the Indian Commission respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will hereafter be closed upon the first day of September of each year.

INDIAN COMMISSION.

EASTER IN THE YANKTON MISSION.

NOTE FROM BISHOP HARE.

AFTER several cheerless, windy days, Easter-Even dawned soft and Summer-like, and we prophesied for ourselves a beautiful Easter-Day ; but a terrific gale fell upon us in the evening, shook the earth almost with its violence, all night long, so that sleep was out of the question, and, on rising Easter morning, we found the storm scouring the earth with snow and wind, driving at a fearful rate, and the mercury fallen to 18°. Our early Easter Service had to be given up ; but the gale relented, and the sun broke through the clouds about ten o'clock, and, notwithstanding our drawbacks, we had a royal day. Our little log Cathedral was packed with worshippers. In front on the right sat the girls of Emmanuel Hall, on the left the boys of St. Paul's. The Bishop, the Missionary (the Rev. Mr. Cook) and his Native Deacon, were in the chancel with the choir boys, who sang as happily as larks. Easter being one of the periodic times for Baptism in Niobrara, that Sacrament was administered in the afternoon. Seven adults were baptized. The Services were closed by Clergy, choir-boys and people marching from the church into and around the burying-ground, singing Easter hymns ; a ceremony which was striking indeed out here among a people who sit in the shadow of death, and to whom the Gospel is bringing life and immortality to light. We had a collection for Missions, Domestic, Foreign and for Freedmen, at the Communion Service. On the face of the earth no poorer people assemble for worship than are these Indians, and it was touching enough to see them give out of their deep poverty to the LORD. Even our school children had saved up something, and some of them, whose whole share consisted of two five-cent pieces, put both of them on the plate.

CONFIRMATIONS AT THE YANKTON MISSION.

EXTRACT FROM A LETTER OF BISHOP HARE.

April 23.—Thirty-one were confirmed here (Yankton Agency) yesterday ; several of the girls of Emmanuel Hall and of the boys of St. Paul's School being among the number. *Laus Deo !*

FROM A LETTER OF THE REV. J. W. COOK.

The past two Confirmation Sundays at Choteau and the Cathedral have been very interesting. Twenty-three were confirmed at Choteau, and thirty-one here, including eleven youths from St. Paul's, and four

former pupils, and three girls from Emmanuel Hall, and one former pupil. The class was a wonderful mixture of representatives of different Dakota tribes and mixture of tribes, besides the half-caste white element and one half-caste Ponka.

I wish that some good, kind, charitable, wealthy friend of ours had been present here to see how we were incommoded, and how the solemnity lost much of its impressiveness both to the Candidates and to the large congregation by our close quarters in the chancel, if that friend could have been moved to help us to a building more worthy the seat of a Bishop.

ST. MARY'S SCHOOL, SANTEE MISSION.

NOTE FROM THE HOUSE MOTHER.

EVERYTHING at St. Mary's is going on so smoothly and unchangeably that there is not even stuff for an interesting letter.

The work is successful. The girls—twenty in number—are improving in every way. If you would like to have a complete idea, come and see ; you will be met with a hearty welcome.

SCHOOL WORK AMONG THE YANKTONNAIS.

LETTER FROM THE HOUSE MOTHER.

MISSION BOARDING SCHOOL,
CROW CREEK, D. T., *May 7, 1877.*

REV. AND DEAR SIR : I have ten Indian children and one white boy in the house, also a young Indian woman. All have made excellent progress the past winter. Two of our white boys were confirmed during the Bishop's late visit (we have the white children as day-scholars), and one of my boys was baptized last night. He is 17 years of age, and is to be advanced to St. Paul's School very soon. He has been desiring Baptism all winter, and is very anxious to remain at school until he has, as he says, grown wise and learned how to walk in the right way. He is a near relative of our head Chief, and will I trust exert an influence for good among his own people. Another boy, aged 13, is to enter St. Paul's at the same time. He has been with me two years ; was baptized one year ago and named for Master John ——— of New York City (a dear little boy who shows a great interest, both in word and deed, in the Indian work). Johnny has been laughed at by his own family, and tempted to give up the school and his Christian ways, and enticed away again and again, but has always returned ; and now he has a habit of hiding when he sees his father or other relatives coming about. I had a talk with his father this morning and gained his consent for Johnny to go to Yankton Agency and remain as long as I think best.

Although I miss my boys so much, I am always glad to have them

enter St. Paul's School, as there they have many advantages which they cannot have here, and I can always fill their places with new ones from the Camp.

The young woman whom I took into the house for instruction, of whom I wrote you before, was baptized the Sunday after Easter, together with several other women of the Lower Camp. She is very gentle and quiet, very docile and very observing, and has already become quite a skillful cook and seamstress. Others of my sewing-school women have applied for the privilege of coming into the house to live for a time as *Grace* has done. I feel sure that I could train two of them during the summer so as to be able to get on without a white servant another winter, having only Indian help. *Grace* makes nice bread and yeast, and is very thorough and careful about her work. My servant is to leave me soon and I shall have only my Indian *Grace* to assist me.

I have met with a heavy loss for the Boarding School, having had all of our summer supplies, to the value of *One hundred dollars*, together with several boxes sent me from the East (containing shoes, stockings and clothing, table linen and sewing-school material ; all things which we were needing *so much* and have been waiting with great patience and thankfulness for), burned on the steamer *Carrol* about 75 miles below this Agency. Our winter supplies were exhausted, but fortunately we had received a box from the Ladies' Society of Pittsburgh, containing one dozen pair of shoes and a small but very choice selection of groceries, together with other things. The contents of said box, added to the kindness of our friends of this Agency, helped us on until I could receive instructions from the Bishop. Having to pay for the supplies burned, I knew not how I should be able to order more. My heart was very heavy for a time ; but I trust all will be well soon.

ST. PAUL'S SCHOOL BOYS AT WORK.

LETTER FROM THE HEAD MASTER.

SINCE the 20th of March we have been busy farming as well as gardening and school teaching. The young men and boys are gardening this year in severality. The garden comprises about two acres. Six young men, including Felix Brunot, Isaac H. Tuttle and William Selwyn, have taken up the greater portion thereof and sown all the more usual and useful vegetables. Two acres have been planted with "early rose" potatoes, which are above ground, or breaking forth, and one acre with sugar corn. In and around the grounds between 2,500 and 3,000 young trees have been set out by the boys since the 20th of March. Of our twenty-five boys, only ten are 14 years and older : the youngest is 4 years. They have also cleared off and burnt the tall sunflowers that covered twenty acres of field given them for common corn planting by our worthy

Agent. It is on the bank of the Missouri. From these twenty acres we expect to raise sorghum and broom corn sufficient for syrup and brooms to keep sweet and clean both Schools, and to make many friends and the sick and poor happy in sharing with them.

Paul may plant, and Apollos water ; but God alone giveth the increase. Hence the Governor of the Territory has by proclamation appointed the 4th inst., as a day of fasting, humiliation and prayer, that God may be merciful unto us, pardon our sins, lift upon us the light of His countenance, keep from us the army of locusts, and give and preserve to our use the kindly fruits of the earth.

He has granted to us a propitious Spring time. The prairies and hills are all green. The woods on the banks of the Missouri are greening. The black birds, in choirs of a thousand each, wake with dawn carolling. The Yankton Indians are plowing and planting. Their flocks of sheep and herds of cattle, ponies and oxen are everywhere adding life and prosperous looks to the hillsides and valleys, as they dapple them with red, white and black, or wake the echoes with their lowing and bleating and neighing. I, too, must be up, and away, and doing.

I remain ever yours.

ACKNOWLEDGMENTS OF THE INDIAN COMMISSION.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of April, 1877.

ALBANY.			<i>South Bethlehem</i> —Nativity, of which for Rev. J. W. Cook, for education of Indian boy, \$15.....		
<i>Albany</i> —St. Peter's (of which for St. Peter's Scholarship, St. Paul's, \$60; for Quedar Scholarship, Emmanuel Hall, \$60).....	172	57	35	00	189 85
<i>Cooperstown</i> —Christ Ch., Easter offering of a member.....	4	50	CONNECTICUT.		
<i>Johnstown</i> —St. John's.....	5	00	<i>Hartford</i> —Christ Ch., for Bp. Hare.....	1	25
<i>Troy</i> —St. Paul's, special off'g... 5 00	5	00	Trinity, of which for Bp. Hare, \$52; for Bp. Whipple, \$5.....	57	00
<i>West Troy</i> —Trinity, Easter off'g. 13 15 200 22	13	15	<i>Middletown</i> —Holy Trinity.....	1	25
CALIFORNIA.			<i>New London</i> —St. James', Easter offering.....	10	00
Mrs. Maillard*.....	10	10	<i>Westport</i> —Christ Ch. S. S., for Christ Church Scholarship, St. Paul's.....	60	00
CENTRAL NEW YORK.			<i>Woodbury</i> —St. Paul's, Woman's Miss'y Association....	15	00
<i>Auburn</i> —St. Peter's, of which from Woman's Aux. of the Parish, \$25.....	40	00	EASTON.		
<i>Watertown</i> —Trinity S. S., for Trinity Ch. Scholarship, Emmanuel Hall. 15 00 55 00	15	00	<i>East New Market</i> —St. Stephen's.....	2	00
CENTRAL PENNSYLVANIA.			<i>Easton</i> —St. Peter's S. S.....	64	49
<i>Carbondale</i> —Trinity.....	17	00	FOND DU LAC.		
<i>Hazleton</i> —St. Peter's S. S.....	6	50	<i>Berlin</i> —Trinity, Miss K.....	1	00
<i>Huntingdon</i> —St. John's, Easter offering.....	12	75	ILLINOIS.		
<i>Lancaster</i> —St. James' Sunday Schools, Easter offerings, for Bp. Hare's Mission.....	110	78	<i>Chicago</i> —St. Mark's S. S., Bp. Whipple Class, for Mr. Hinman's Indian Mission.....	5	00
<i>Lock Haven</i> —St. Paul's.....	7	82	IOWA.		
			<i>Independence</i> —St. James'.....	3	00
			<i>Lyons</i> —Grace.....	2	50

KANSAS.

<i>Atchison</i> —Trinity.....	3	15	
<i>Topeka</i> —Grace.....	5	00	8 15

KENTUCKY.

<i>Lexington</i> —Mrs. L. R. R.....	5	00	5 00
-------------------------------------	---	----	------

LONG ISLAND.

Two friends of Bp. Hare*.....	100	00	
<i>Brooklyn</i> —Ch. Good Shepherd, \$14.50; S. S., \$4.08.....	18	58	
Holy Trinity.....	205	25	
St. Ann's, of which at discretion of Bp. Whip- ple, \$50.....	132	50	
St. James'.....	75	97	
St. Mary's.....	86	45	
<i>Heights</i> —Grace S. S., for Bp. Hare.....	10	00	
<i>E. D.</i> —St. Mark's.....	6	33	
St. Paul's, a member.....	10	00	
V. W.....	3	00	
<i>Islip</i> —St. Mark's.....	2	50	650 53

MAINE.

<i>Bath</i> —Grace.....	4	45	
<i>Fort Fairfield</i> —St. Paul's, Eas- ter offering.....	1	00	5 45

MARYLAND.

Through Baltimore Indian Aid League, towards sal- ary of one lady: Em- manuel Ch. (of which from Child's Fair at Misses Gott, \$75; La- dies, \$33), \$108; Grace Ch. Aux., \$25.....	133	00	
<i>Anne Arundel Co.</i> —All Hallows Parish.....	3	85	
<i>Baltimore</i> —A lady.....	10	00	
<i>Frederick</i> —All Saints', 5 cent offerings.....	15	05	
<i>Hagerstown</i> —St. John's Parish, a member.....	5	00	
<i>St. Mary's Co.</i> —St. Andrew's Parish.....	1	15	
<i>Washington</i> —Rev. J. McC.....	5	00	
<i>Western Run Parish, Baltimore Co.</i> —St. John's, from Mite Box.....	2	00	175 05

MASSACHUSETTS.

Through Dakota League: Cam- bridgeport, St. Peter's, \$7; Salem, St. Peter's, \$3; Cambridge, St. John's Memorial, \$63; Boston, Emmanuel, \$175; St. Mark's, \$3; Christ Ch., \$4; Advent, \$12; Boston Highlands, St. James' (of which for Louise and Percy Browne Scholarships, \$120), \$123; Worcester, All Saints', \$4; Newton, Grace, \$8.50; Oakdale, Good Shepherd, \$10; Law- rence, Grace Ch., \$4; Charlestown, St. John's, \$4; Chelsea, St. Luke's, \$1; Quincy, Christ Ch., \$2; Jamaica Plain, St., John's, \$25; Melrose, Trinity, \$3; Amherst, Grace, \$7; Stoughton, \$2; from sale of articles from Athens, Greece, \$52.90.....	513	40	
<i>Boston Highlands</i> —St. John's S. S., for Manton East- burn Scholarship, In memoriam, Crow Creek	60	00	

<i>South Boston</i> —St. Matthew's, 5 cent subscriptions of two members.....	5	00	
<i>Waltham</i> —Anon.....	1	00	579 40

MICHIGAN.

<i>Ypsilanti</i> —St. Luke's.....	10	00	10 00
-----------------------------------	----	----	-------

MINNESOTA.

<i>Minneapolis</i> —Gethsemane.....	5	00	
All Saints'.....	1	00	
St. Andrew's.....	1	00	
Trinity.....	11	00	18 00

NEW JERSEY.

<i>Beverly</i> —St. Steven's S. S., Eas- ter offering, for Bp. Hare's School work.....	52	00	
<i>Burlington</i> —St. Mary's.....	97	72	
<i>Princeton</i> —Trinity, of which at discretion of Bp. Whip- ple, \$40.....	65	50	215 22

NEW YORK.

Through Niobrara League: St. Thomas', Ladies' Mis- sionary Soc. (for I'right, \$9.75; Mrs. Matthew Clarkson, for Bp. Hare, \$20), \$50.99; Grace Ch., add'l, \$30.50; St. Mark's \$160.52; St. Stephen's, from sale of articles from Athens (of which for Minnehaha's tomb- stone, \$7), \$43; Mrs. J. J. Astor, for articles from Athens, \$10; S. F., \$100; Ch. Heavenly Rest, for Bp. Hare Scholarship, Em. Hall, \$60; Ch. Incarnation, for Bp. Hare's work, \$227.33; Mrs. Archibald, \$5; Miss M. S. Mortimer, for Mortimer Scholarship, St. Mary's, \$60; Mrs. Jas. H. Ald- rich, \$10; Zion Ch. S. S., for J. A. Gillfillan Schol- arship, St. Mary's, \$30.....	787	34	
<i>Fordham</i> —St. James', Woman's Miss'y Association.....	80	75	
<i>Harlem</i> —Grace S. S., Easter of- fering.....	12	66	
<i>Highland Falls</i> —Holy Inno- cents' S. S.....	2	32	
<i>New York</i> —Girls of the Leake & Watts Orphan House, for White Earth Mis'n.....	3	25	
Miss C. Furniss*.....	30	00	
J. F. Sheafe, Esq.....	100	00	
Mrs. Mary A. Easton, for White Earth.....	125	00	
St. Luke's S. S., for Eliza- beth Pott Scholarship, Crow Creek, \$30; for McDonald Scholarship, Cheyenne, \$30.....	60	00	
St. Thomas' Ch., J. H. (of which for the debt of Ind. Commission, \$50), \$100; Sunday-school, for benefit of Wm. T. Selwyn, \$200.....	300	00	
<i>Philipsctown</i> —St. Philip's-in-the- Highlands, Easter of- fering, for Bp. Hare's Mission.....	23	25	
<i>Poughkeepsie</i> —St. Paul's.....	37	12	
<i>Rhinecliff</i> —Ascension, Mrs. Sav- age, for Enmegah- bowh's Mission.....	5	00	
<i>Scarsdale</i> —W. H. S.....	1	75	

<i>Tarrytown</i> —Christ Ch. S. S., for Wm. Creighton Scholarship, In memoriam, Emmanuel Hall.....	60	00	
<i>Yonkers</i> —C.....	50		
St. John's, of which from Sunday-school, \$10....	12	00	1640 94
NIOBRARA.			
<i>Choteau Creek</i> —Holy Name, Indian offerings.....	2	21	
<i>Point of the Timber</i> —Holy Comforter, and			
<i>Yankton Agency</i> —Holy Fellowship, Indian offerings.....	3	72	
White offerings.....	9	02	
<i>White Swan</i> —St. Philip the Deacon, Indian offerings..	1	25	16 20
NORTHERN NEW JERSEY.			
<i>Belvidere</i> —Zion.....	1	00	
<i>Morristown</i> —St. Peter's S. S., for Julia Webb Scholarship, Emmanuel Hall, \$60; for St. Peter Scholarship, Cheyenne, \$60.....	120	00	
<i>Orange</i> —Grace Ch.....	79	57	
<i>Ridgewood</i> —Christ Ch.....	4	00	204 57
OHIO.			
<i>Akron</i> —St. Paul's S. S., Addie, Daisie and Alex. Communs, each \$1.50, for Bp. Hare.....	4	50	
<i>Cleveland</i> —St. Mary's, for Sister Anna.....	1	00	5 50
OREGON.			
<i>Oregon City</i> —St. Paul's S. S., Easter offering.....	8	00	8 00
PENNSYLVANIA.			
Through Indians' Hope Association; Seamen's Mission, Ch. Redeemer, for Spotted Tail Mission, \$5; Ch. Holy Trinity, for S. T., \$6; Christ Ch., Germantown (from Mite Chests, for debt Ind. Com., pro rata, \$8; Dora's Mite Chest, for S. T., \$3), \$11; St. Luke's, for S. T., \$35; St. James', for do., \$5; St. Andrew's, Mantua, for do., \$1; Ch. Epiphany, for do., \$35; Ch. Covenant (for Faith Sch'p, \$30; for S. T., \$1), \$31; Ch. Incarnation, for S. T. (of which from S. S., \$45), \$59; Calvary Monumental Ch., for do., \$5; Mite Chest No. 1, for do., \$9; Ch. Beloved Disciple, for do., \$10; St. Mark's Ch., Frankford, for do., \$10; St. Mary's Ch., West Phila., for do. (of which from Easter offering of S. S., \$80.25), \$84.25; Calvary Ch., Germantown, S. S., for Sch'p, \$60; Ch. Holy Trinity, for Life Membership of Miss Kate Newlin (for Dakota Pr. Book), \$30; Ch. Saviour, West Phila., for S. T., \$65; Sale of Wine-ma, for do., \$2.....	463	25	
<i>Coalesville</i> —Trinity, of which for Bp. Whipple, \$15....	34	26	
<i>Doylestown</i> —St. Paul's S. S., for St. Paul Scholarship, Cheyenne.....	30	00	
<i>Germantown</i> —Mrs. Eleanor H. Stroud, for E. H. S. Scholarship, St. Paul's.....	30	00	
<i>Manayunk</i> —St. David's S. S., for St. David Scholarship, St. Mary's.....	60	00	
<i>Philadelphia</i> —St. Stephen's, for St. Stephen Scholarship, Crow Creek.....	60	00	
Mr. Ed. Buckley*.....	100	00	
Miss E. N. B.*.....	20	00	
"A Friend of the Indians," per Wm. Welsh, Esq.....	1000	00	1797 51
PITTSBURGH.			
<i>Allegheny City</i> —Christ Ch., Infant scholars, for Rev. Mr. Burt, for Ind. children at Lower Brulé..	15	00	
<i>Pittsburgh</i> —Good Shepherd.....	16	98	
St. Paul's.....	10	00	
St. Peter's.....	9	75	
<i>Titusville</i> —St. James' Memorial	10	00	61 73
RHODE ISLAND.			
<i>Manton</i> —St. Peter's.....	3	00	
<i>Newport</i> —Trinity.....	37	00	
<i>Providence</i> —Sophie Scholarship, Emmanuel Hall*.....	60	00	
All Saints' Memorial....	32	86	
Christ Ch. S. S.....	5	00	
<i>Westerly</i> —Christ Ch. S. S., for Westerly Scholarship, St. Paul's.....	60	00	197 86
SOUTH CAROLINA.			
<i>Columbia</i> —Trinity, a member..	5	00	
<i>Peedee</i> —Prince Frederick.....	5	00	10 00
SOUTHERN OHIO.			
<i>Columbus</i> —Trinity.....	5	00	
<i>Portsmouth</i> —All Saints'.....	20	00	
<i>Worthington</i> —St. John's S. S., for Rev. J. W. Cook... ..	21	24	46 24
VERMONT.			
<i>Bellows Falls</i> —Immanuel Ch., Master Philip Ogden..	50		
<i>Bethel</i> —Christ Ch.....	5	00	
<i>West Randolph</i> —St. John's S. S.....	50		6 00
VIRGINIA.			
<i>Charlestown</i> —Zion Ch., \$51.23; Rev. F. A. M., \$3.....	54	23	54 23
WASHINGTON TERRITORY.			
<i>Fort Townsend</i> —Dr. C. H. Alden, for education of Alfred Smith.....	50	00	50 00
WESTERN NEW YORK.			
<i>Angelica</i> —St. Paul's, a member.	10	00	
<i>Branchport</i> —St. Luke's S. S.....	5	00	
<i>Buffalo</i> —Ascension, Z.....	2	00	
<i>Mt. Morris</i> —St. John's, Miss L. A. B.....	5	00	22 00
MISCELLANEOUS.			
C. W. O.....	5	00	
Miss March, for Bp. Whipple's Indian Mission work..	25	00	
A friend.....	50	00	
W. H. H.*.....	50	00	
Centennial Relief Fund (of which for designated offerings, \$2,160.50).....	4264	89	4394 89
			\$10,860 18
Amount previously acknowledged..	23,130	48	
Total receipts since Oct. 1, 1876.....	\$33,990	66	

* Per Bishop Hare.

The Treasurer of the Foreign Committee respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will hereafter be closed upon the first day of September of each year.

NOTICE.—The Secretary of the Foreign Committee will be glad to furnish Gatherers' and Receivers' Books to all who may desire to introduce the FIVE CENT SYSTEM, set forth in the April Number of THE SPIRIT OF MISSIONS.
23 BIBLE HOUSE, NEW YORK.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JUNE, 1877.

FINANCES.

By the acknowledgments published in this number, it will be perceived that the contributions since October 1 last, have aggregated \$88,488.34. After deducting from this amount the contributions for the Debt and the "Specials" (as shown in the Analysis of Receipts), there remains the sum of \$68,110.15 applicable to the current work of the Foreign Committee, or an increase of about \$8,500 upon the receipts of last year to the same date.

The Debt of the Committee at this writing for borrowed money is \$20,500 against \$41,589.38, at the beginning of the Fiscal year. The current receipts, however, have contributed about \$6,000 towards this reduction. It is earnestly hoped that the proceeds from the general collections on Whitsun-day, in response to the renewed appeal put forth by the Committee of Bishops, may not only liquidate the remaining liabilities, but also reimburse the Treasury in the amount named.

Trusting that the Church at large has accepted her full measure of responsibility for this Department of her one work of preaching the Gospel in all the world; and in the faith that the hopeful increase above noticed will be sustained, the Foreign Committee, at their meeting of the 11th ultimo, ventured to continue their appropriations throughout the year.

The attention of the Clergy and Laity is respectfully called to the Statement of Facts subjoined to this Department for the current month, and to the questions therein propounded. It is believed that the brethren will not fail to sustain this work of the Church, the *administration* of which has been committed to the Foreign Committee.

THE FIVE CENT SYSTEM.

THE following, published by permission, comes from a small country parish which from the beginning (1864) has made collections for Foreign Missions under the Five Cent System.

Our readers will see in the words an illustration of patient continuance in well doing worthy of wide imitation. We think we may venture to say that had all who began this systematic work, with this parish or since, persevered until now, we should have had, with receipts from other sources, to say no more, an income sufficient to have prevented the disheartening deficit of the three years last past :

“The next term ending the 20th of May, closes our 13th year of steady gatherings under this system, which we have found to work most beneficially in more ways than the mere collection of money.

“The *annual* collections in our Church for Foreign Missions, far from being diminished, have been increased, and those for Domestic Missions greatly increased also. Our present excellent Minister has given an added impulse to the Missionary zeal amongst us, as to all good works and the cause of CHRIST in our parish and neighborhood.”

RETURN OF MISSIONARIES.

THE Rev. Samuel R. J. Hoyt, to his great regret, has been compelled to retire from the China Mission, because of the long-continued illness of Mrs. Hoyt.

Leaving his wife for a time, with friends at Davenport, Iowa, Mr. Hoyt reached New York on the 21st of April, bringing with him the two daughters of the Rev. Wm. J. Boone, aged respectively four and seven years, who have been committed to the care of an aunt in Charleston, S. C.

Miss Mary E. Savery, of the African Mission, by direction of her physician, left Cape Palmas January 11, reaching England on the 1st of February. She remained in Liverpool until April 11 ; arrived in New York on the 22d of that month much improved in health, and now hopes in due time to return to her work.

APPOINTMENT OF A MISSIONARY TEACHER.

THE Foreign Committee, at their meeting of May 11, appointed Miss Florence R. Pitman, of Charlottesville, Va., as Missionary teacher to Japan. Miss Pitman's outfit, travelling expenses, and salary for a time, have been provided for under the gift of the Rev. James Saul, D.D., heretofore reported.

GREECE.

LETTER FROM MISS MARION MUIR.

ATHENS, GREECE, *April 1-13, 1877.*

REV. AND DEAR SIR: I wish you could have been present at the celebration of the Easter Festival in our school last week. That being impossible, the next best thing, then, is to send you a copy of the Programme, and let imagination do the rest—that is to say, if you can let your imagination carry you away into the Eastern world, and take a seat in a *crowded hall*, between the *veterans* of the dear old Greek Mission: then, you will allow me to hand you the programme.

1. Doxology to the Holy Trinity. (Chanted.) 2. The LORD's Prayer and the Creed. (Recited in one voice.) 3. Psalm 22. (Recited.) 4. Hymn 101. (In Greek.) "When I survey the wondrous Cross." 5. St. Luke, 22d and 23d Chapters. 6. The Troparion (the Collect) for the day. 7. The elder pupils recite the Lesson on the Institution of the Passover and Sacrifices of the Old Testament, Typical of the Sacrifice of CHRIST. 8. The Troparion (the Collect) for Good Friday. 9. Parts of the Troparion. (Chanted.)

"Thou, O CHRIST, Who art '*the Life*,'
Art now deposited in the tomb," etc.

10. The *Te Deum*. (In Greek, chanted.)

The elder classes leave the hall and the infants enter singing an Easter Anthem. (In English.)

11. Troparion for the day repeated by a little Spartan boy of four years of age. 12. The LORD's Prayer and Creed. (By the whole school.) 13. The Paschal Lesson. 14. Hymn, "Go to Dark Gethsemane," etc. (In Greek.) 15. And last of all the glorious old hymn of Victory.

"Tis the Day of Resurrection;
Earth, tell it out abroad!
The Passover of Gladness!
The Passover of God!
From Death to Life Eternal,
From this world to the sky,
Our CHRIST hath brought us over,
With hymns of victory."

Amen, Amen, Amen. (In four voices.)

At the close of the exercises, the children passed out in single file, and every one of the six hundred received, from a kind Greek lady, a handful of (what we in Scotland call) "*sweeties*," which she had provided as a little Easter treat for the school.

Allow me to close with the Easter salutation, "*Christos Anesti!*"

Yours faithfully,

Number of pupils on roll, 600; Teachers, 9; Pupil Teachers, 3;
Servant, 1.

AFRICA.

DEATH OF A MISSIONARY'S WIFE—Intelligence has been received at these Rooms of the death of Mrs. MARY A. BOWMAN, wife of the Rev. SAMUEL W. SETON, at Hoffman Station, Liberia, W. A., on Friday, Feb-

ruary 23. The Services at her funeral were held in St. James' Church on the following day.

THE Bishop of Cape Palmas and Parts Adjacent has furnished us the following

PASTORAL LETTER.

To the Presbyters, Deacons, and Brethren in the Jurisdiction of "Cape Palmas and Parts Adjacent, West Africa," Greeting:

Called by the voice of our Church, and I trust and believe by the SPIRIT of GOD, to labor, love and suffer among you for a testimony of our LORD JESUS CHRIST, Who labored, loved and died for us, I count it great joy to be permitted thus to prove my love for Him, and for you, His brethren, ransomed by His precious blood, to be heirs with the saints in glory.

Beloved, I long to be present with you, to see you face to face, and to be a fellow-helper in your burdens and a sharer of your joys, that by the mutual help of each other we "may grow in grace" and in the likeness of our LORD JESUS CHRIST.

But I deem it my duty to the cause to remain in the United States until after the General Convention in October next, that I may acquaint myself more fully with my duty and position, and by God's grace strengthen the ties of sympathy and love between them and me, on whose common faith I am offered up to this glorious work and strong testimony.

Until I come, watch and pray with me, that I may come in "the fulness of the Gospel of CHRIST," knowing nothing but JESUS, and Him Crucified, the power of GOD unto salvation to all that believe. If we are true to our GOD no power of earth or hell can keep us back from the fulness of our inheritance in CHRIST JESUS. If we are false, the angels themselves cannot bring us into that land of promise and rest. GOD has ordered it, and CHRIST has promised it, that those who love and obey Him shall know the doctrine, and the FATHER and SON shall come and abide in them. I come, therefore, unto you, and the vast regions beyond you, relying on no promise or power of man, but with deep and abiding confidence in the words of the living GOD, Whose I am, and Whose battle I come to fight to the honor and glory of His SON, knowing it is easier for GOD to send all the armies of heaven to help me than to break one word of His promise, or forsake the weakest soldier of the Cross, battling for the kingdom of JESUS. Therefore, let us be of good courage; "we are well able to overcome." (Num. xiii. 30.)

If we are true to our LORD, and lean with an undivided and unshaken heart on the promises of our GOD, "Then shall our light break forth as the morning, and our health shall spring forth speedily, and our right-

eousness shall go before us, and the glory of the LORD shall be our rereward." (Isa. lviii. 8.)

And may "the God of peace, Who brought again from the dead our LORD JESUS CHRIST, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight ; through JESUS CHRIST, to Whom be glory forever and ever," is the prayer of your brother in the faith, hope, work, love and sufferings of JESUS.

C. CLIFTON PENICK,

Bishop of Cape Palmas and Parts Adjacent, West Africa.

127 N. CHARLES STREET, BALTIMORE, MD., U. S. A.,
EASTER-TIDE, 1877.

CHINA.

IN presenting the following letter from the Rev. William J. Boone, Missionary at Wuchang, we take the opportunity to make known the great need that reinforcements should be sent without delay to this Station. Humanly speaking, it is imperative that one man should be sent immediately to the relief of the devoted Clergyman who alone bears the burden which not long since was laid upon the shoulders of five, and was found sufficient for them to carry. The amount of work to be done now is no less than then. If any of it be left undone the Church may rest assured that it will only be because there is a limit to the ability of a single individual.

The Rev. Mr. Hoyt, whose retirement and its cause are recorded on another page, has said : "There is no ground for the Church to lose faith in her Mission work here ; but she cannot be too prompt in sending men to take up the positions left empty, and in *keeping* this advantage. A serious loss will accrue if retrograde movement be suffered to appear."

It should be known that *men have offered their services* for the Foreign Field. The Committee have been obliged to decline or postpone the consideration of such offers, not only for lack of funds at the moment, but because of the serious debt which has so long pressed upon them.

A Clergyman of Philadelphia has already a representative in China, and has made provision for a female Missionary in Japan, who has just been appointed, as noticed elsewhere. This fact has been announced to the Church before. Is there not some individual or some parish who, having abundantly received, would be ready and glad abundantly to aid

the Church's work at this particular Mission Station by contributing a sum sufficient to enable the Foreign Committee to meet this very pressing emergency?

LETTER FROM THE REV. W. J. BOONE.

WUCHANG, CHINA, *January 24, 1877.*

REV. AND DEAR BROTHER : The new year seems to call for a letter for those of your readers who take, as I trust, a deep and praying interest in this outpost of the Church's advance into the depths of this great heathen empire. My first thought is, when I see our weakness, and the strength of others, Where is our earnest zeal and enterprise. The London Mission has four Ministers and a Doctor here. The Wesleyans have, here and in the Out-stations worked from this centre, seven Ministers and a Doctor ; and the China Inland Mission (which belongs to no organized body, but welcomes all comers and any help), has sent through this city, in three months, two men for Kan Suh, two for Shen Si, two for Kwei Chow, while two have just returned from a tour through Shen Si, and yet other two are gone to I Chang, some three hundred miles above us upon this river, which is soon to be opened for trade. They hope to go soon into Sze Chuen. They adopt the Chinese costume, and the idea of their Director, a Bishop in all but the office, is to prove to other Societies that the nine provinces now unattempted by Protestant Missionaries are *open and can be worked, if the Christian world will but rise to the measure of its duty.* "Look here, upon this picture, and on this." The year just closed saw three of our small force depart, and I am now the only Clergyman left, and with no definite knowledge as to when I may expect help. Indeed I need to cry yet long and loud for help in order to reach some brother or brethren at home. Surely they will come, full of warm love for CHRIST, and sympathy for a brother overburdened with work, which needs to grow and not be cramped and stunted just as it is starting well. Our plans are not so vast at once as that above set forth, but we too look beyond our city walls to the unreached cities and provinces. We work in the school to train a native Clergy strong enough to go two and two, where foreigners must always find difficulties besides those arising from the fact that they are aliens. Already we owe some converts to the work of our Candidates for Orders. Two of these converts I baptized on December 31. We may hope for many more with God's blessing on the means we use, and the many prayers offered both here and at home for our school and our Candidates.

DEATH OF THE "BISHOP DAVIS" SCHOLAR.

In connection with the School I have to tell of the happy death of another of our lads. His name was Chien Teng-ih. He was born in September, 1859, entered the Bishop Boone Memorial School August 8, 1873, and was baptized at Christmas. He was "the Bishop Davis

Scholar," supported by the Sunday-school of St. Luke's Church, Charleston. He was not a very bright lad, and his widowed mother, having remarried, thought to make a Buddhist priest of him, but was persuaded by the father of one of our pupils to send him to us. He was a faithful plodder and a very good boy. For a year he has been failing with consumption and the report of his schoolmates is that when he lay awake at night he spent much time in prayer. He knew that his end was near and was full of peace. In his last conscious interval he said he was glad to go to His SAVIOUR, in Whom he placed all his trust. His heathen mother and a nun, a relative, stood by with bowed heads while I said the Commendatory Prayer on his behalf. I trust there may be a blessing for his mother, as there was for Tsun-te-ro's father, in the lessons of the death-bed and its after teachings.

BAPTISMS AND SERVICES.

In all in 1876, *ten adults and four pupils were baptized* in Wuchang, which is very encouraging as compared with the early history of many Mission Stations, and the celebration of the Holy Communion weekly, which was begun on Trinity Sunday, has been a means of health and blessing to us. The morning and evening Prayers at the Chapel of the Nativity, bring us often to the foot of the Cross in worship. We are never less than eleven in number, sometimes fourteen of our sixteen communicants gather, so that we feel assured that we were none too forward in beginning last summer what we had long hoped for as a great help to us all, both Ministers and people, in the midst of heathenism and its deadening influences. Surely we need all the warmth of early Christian love, and its simple faith and Christian practice in conditions so much like those of the early post-Apostolic times. To see, as we believe, the growth in grace of some of the few we have gathered, is very precious fruit, and a most blessed return for very weak, and often unworthy, prayers and efforts for those for whose souls we must account in the Great Day.

HELP NEEDED SORELY.

If I did not live in hope of speedy help coming as soon as the need is known, I should go wearily from day to day; but I build much on the sentence in the Annual Report which speaks of applicants who have been delayed by the lack of funds. *Funds or no funds, help must be had, but I feel that both will be given by the Church in answer to the call of the Board and the Committee.*

Yours in CHRIST.

Our Missionary Physician at Wuchang (A. C. Bunn, M. D.) says, just in this connection:

"I implore the Committee to send us more workers. It cannot be that the Church will neglect the needs of this great central district of China. It is impossible to go forward for CHRIST and His Church unless there are reinforcements."

LETTER FROM REV. DR. NELSON.

SHANGHAI, CHINA, *Feb. 26, 1877.*

REV. AND DEAR SIR :

The dismissal of the schools is generally a somewhat formal matter, preceded by a thorough examination. This year, however, Miss Fay not being quite equal to it at the time, the boarding school of "Duane Hall," and the day-school on the same premises, were let off more easily than usual, and the presents of 300 cash (or 25 cents) to each member of the First Class, 200 each to the Second and 100 each to the Third, being given as is customary, the pupils were dismissed for a three weeks' vacation. As for the other schools in and around Hong Kew, the "Emma Jones School" was carefully examined, but as the school is small and has been in existence but a short time, the operation was not a very extensive one. An interesting feature of this school is that several of the pupils are children of parents who were themselves formerly in our Mission. The whole number is seven; though there are several others applying for admission who cannot be received for want of means to support them. Thence, Rev. Mr. Wong and myself went to the day school in Mr W.'s house, and examined them closely, and after giving them, also, the customary presents, according to their standing in the First, Second or Third Classes, we dismissed them too. Next we went to the Law Zak Station and performed the like office there to the boys' school, for years past kept by one of our Catechists, and to the girls' school kept by his wife. By the time we reached home again, the day was too far gone for us to go to another school. The day following we took the remainder, beginning with the boys' school, which for several years has been taught by two of Miss Fay's pupils at the house of a remarkable old sister of ours, who goes by the name of "Nie," boo boo, (or, about, "old grandmother 'Nie'"). This spicy old body went with Mrs. Boone to America in 1852, and though nearly blind and somewhat doted, she has a good deal of life in her yet. And this day-school on her premises helps to keep her alive. After examining and dismissing this school, we went to another a mile or two further on. At this place, "Hoong-Tsung," there was a little child among the pupils, son of the school teacher, and *only five years old*, who took his place in a class of five or six, and as they each in turn repeated, *memoriter*, two phrases, or six characters of the "San-Z-King" (or "Three character classic"), so did this little fellow, among them, in his turn, promptly and accurately, do the same, keeping it up for a considerable time, to my amazement and delight. That child, if he lives, ought certainly to be put on a scholarship in "Duane Hall." Who is going to endow it? The child's father is a Christian, and though apparently of a very plain order, his child, trained by him, certainly speaks well for his father. When through with this school we went to one in a village still further

on, called "Yung-Zeang-Kong," where we went through much the same process as mentioned above. When we had finished this, we took a lunch after Chinese fashion, and on my part, greatly to the entertainment of a number of spectators, who afterwards made a very attentive audience for us to address, as we had done the assemblages at other places. From "Yung-Zeang-Kong" we came on homeward, stopping at "Tsa-Ka-Pang," one of our old stations, where we held a Service, and by this time the evening shades were beginning to prevail, and when we reached the foreign settlement of Shanghai the gas-lights were already burning.

This completed the round of the Hong Kew district. The two days were both uncomfortable, and the ground was so wet that a number of the scholars were absent from almost every one of the schools. As it was the sum of all present was 155 (a hundred and fifty-five), upwards of 50 being absent.

These schools above mentioned are exclusive of those at and about Kong Wan, as well as of all under Mr. Thomson's charge.

Very faithfully yours.

THE REV. DR. SCHERESCHEWSKY'S APPEAL FOR FUNDS TO ESTABLISH A MISSIONARY COLLEGE IN CHINA.

FROM the earliest days of the Church, education has been an important agent in the propagation of Christianity. During the Middle Ages education was one of the chief instrumentalities by which Christianity was introduced among European nations. Rome has always availed herself of this power, both to extend her dominion and to regain lost ground. And if education has been an element of such importance in establishing Christianity in the West, have we any reason to believe that it will be a less powerful agent in establishing Christianity in the East? Not only so, but it seems to me that our endeavor to propagate the Christian religion *among* such a people as the Chinese (without it), would be most unwise, for among heathen nations there are few where literature is so identified with the national life. It is only necessary as a proof of this to refer to the vastness of their literature, and the profound respect that is accorded to the pursuit of learning and literary men. A "literary degree" is the "open sesame" to all avenues of distinction in China, and in that land above all others the influence of such an institution as the one proposed could hardly fail to produce results exceeding perhaps our most sanguine expectations.

Again, the better one is acquainted with the state of things in China, and the more one studies the Chinese people with an heartfelt desire for their speedy conversion to Christianity, the more strongly one is convinced that the most effective agency that can be employed in carrying on the great work of evangelizing that nation, must be thoroughly-trained native Ministers, who shall go forth to proclaim the Gospel with a might and power which only a native Ministry can possess. A college such as the one proposed would be undoubtedly the most efficient means of attracting Chinese young men from all parts of the Empire, and bring-

ing them under the influences of our Christian religion and Christian civilization.

And from these young men, with God's blessing, we might look for constant accessions to the ranks of a native Ministry, and for hearty and efficient co-workers in carrying on the work of the Church in China.

Having thus briefly stated the pressing need of a Missionary College in China, and having indicated the importance of such an institution in carrying on our Missionary work there, it remains to be considered whether the establishment of such a college as the one proposed is a practicable undertaking. Certainly so if the Church can only be aroused to the importance of the enterprise, and provide the means to carry it out. China, long hermetically sealed from intercourse with Christian nations, is now thrown open to Missionary enterprise, and there is nothing to hinder the establishment of such a college in any part of China where Missionaries have found free scope for carrying on their work.

To begin this institution, I have appealed to the Church for a sum of money not less than one hundred thousand dollars. In the city of Philadelphia and elsewhere I have obtained promises for an amount equal to about one-third of that sum, and I pray that God may put it into the hearts of our Church people to complete the desired amount wherewith to commence the proposed institution, the need and value of which I have very imperfectly placed before them.

That our Church may be willing to give to China a Missionary College as an enduring testimony of our love to our LORD and Master is my earnest prayer.

I propose that the remainder of the sum needed to begin this undertaking, *i. e.*, seventy thousand dollars, shall be divided into one hundred and forty shares, each share amounting to five hundred dollars, these shares to be taken up, one or more, according to the ability of individuals and Churches. I would not ask for the immediate payment of these sums; but simply that the promise should be given now, and the amount paid at the end of say three or four years, the interest be given yearly until the whole is paid. Any sum raised towards the establishing of the proposed Missionary College will be invested in this country, and the interest only used in carrying on the work in China.

SAMUEL I. J. SCHERESCHEWSKY.

PHILADELPHIA, *March 17, 1877.*

The following correspondence between the Bishops of Pennsylvania and New York amply sustains this appeal, and enforces it with such reasons as must commend the project to the Church at large:

PHILADELPHIA, *March 5, 1877.*

MY DEAR BISHOP POTTER: The more I think over the plan of the Rev. Dr. Schereschewsky to establish a Central Mission College in China, the more I am impressed with its wisdom and importance.

While it is the aim of Christian Missions to attack Paganism and superstition on all sides; it is especially our duty to do so on *that* side, and through *that* avenue, which will best reach the heart and mind of the nation which we seek to convert.

The Chinese, though "Heathen," when looked at from a Christian standpoint, are yet a highly civilized people. They have a government,

literature, laws, arts, local usages, indicating a people far removed from a barbarous state. They were the first to discover the use of the compass, the arts of paper making and printing, the manufacture of gunpowder, the prophylactic virtue of inoculation, and many other things which are among the most potent agents in material progress and national greatness.

They have all the elements of modern civilization except the one important factor of Christianity.

Their several religions, however philosophical they may be in some of their aspects, are but masked forms of idolatry and pantheism, and culminate in the popular mind in the generally accepted "worship of ancestors," which has been called "the real religion of China."

Their morality, though in many respects outwardly decorous, is the morality of a people without either the stimulant or the restraints of God's Holy Word.

Buddhism and Taouism and Confucianism, the three religious sects of the Chinese, are interwoven throughout with false history, false science, false geography, false chronology, false philosophy; yet all these falsities, alleging some divine basis, thus making a false theology uphold a defective education, and a defective education uphold a false religion.

Modern science and literature, by teaching a true history, chronology, geography, philosophy, etc., will necessarily displace the false; and this removed, the superincumbent mass of error, in the shape of their now boasted religions, will of necessity topple and fall.

The truth of this is already manifest in the results which have followed the establishing of the Hindu Colleges in India. There, as the process of enlightenment advances, the hold on ancestral faith, and old idolatries, and hereditary traditions, is relaxed, and the educated mind turns away from systems honey-combed with error and propped up only by popular delusions.

But this work of breaking down the old systems of religion grounded on ignorance, can only be done by setting forth true knowledge and causing true science to supplant the false.

The ordinary Mission work does not do this. Its sphere is different. Its line of action is principally spiritual indoctrination of the mind by teaching and preaching the Gospel. But in order to capture such strongholds of heathenism, there must be *sapping and mining processes* set to work, as well as direct personal assaults in the Mission field. In a land so interpenetrated and overspread with systems which take on the aspect of high and time-hallowed philosophies, these philosophies themselves must be first undermined, and the rubbish be cleared away, before the ground can be prepared for laying, deep and firm, the foundations of the Christian faith. To do this, quietly, effectively, scientifically, will be the special work of this Mission College in China.

The superior mental culture it will give in all branches of learning, the blending of this knowledge with high moral culture, and the sending out from the walls of such a college, well-trained native Chinese, as Teachers, Scientists, Scholars and Clergymen, will be one of the most powerful of the Mission agencies in the Celestial Empire.

Already, with the limited means at command, and mostly under the training of two or three Missionaries, a Divinity School, called "Duane Hall," has been inaugurated in Shanghai, with its President, Professors and Scholarships; and it has already ten Chinese teachers and Divinity

students and thirty-five scholars. There are at present fourteen Candidates for Holy Orders in China, a number which is truly wonderful in proportion to the number of ordained Missionaries (ten) there ; and which, if equalled by a similar proportion of candidates to Pastors in this country, would give us thousands of candidates where we now barely number hundreds.

It is utterly useless to expect to supply the demand for laborers in China, by *exporting Missionaries* to China ; waiting the tedious process of their learning the language, or proving themselves fit for the work assigned them ; and thus wasting a large percentage of time, and money, and talent, which might be better utilized in the home field. The Church in China can only *naturalize* itself in China, through a *native* Ministry. It must prove itself to be a living Church, by taking hold of the living masses on the soil and subsidizing them for the House of the LORD. It is the native Pastorate which will make effective and national the native Church ; and it is from the native Church that the Pastorate, aye and the Episcopate, must, before long, draw its living supplies. What Bishop Cotton of Calcutta so well said some years ago in reference to India, is fully applicable to China. "I hope," said the lamented Bishop, "that we English Bishops are only the foreign Augustines and Theodoret, to be followed, we trust, by a goodly succession of native Stigands and Langtons." This must be the vocation of the Bishop and Clergy whom we send to China. They must plant such an institution there as will draw to it Chinese youth ; as will make it a nursery of sound education and pure religion ; as will secure a stronghold on the popular mind ; as will by it supply its own teachers, secular and religious ; as will make it the mighty, but almost noiseless "Corliss engine" of our work there ; that, by means of far-reaching agencies, shall propel its central force all over the Empire, and make the whole widespread and varied appliances of Mission work instinct with the life and throbs of its great motive power.

The pre-eminence everywhere in China accorded to literature, the universal respect paid to the scholar, and the fact that the "literary class" is the ruling class, seem to make it imperative that there should be founded there an educating institution of the highest kind—an institution that will turn out men versed in Chinese classics, Western science, and the Christian religion—who, upon their own soil, amidst their own homes, in their own dress, and under their own civil and judicial institutions, shall not only preach the Gospel, and establish schools, and found churches, but also prepare what does not now exist in China, a theological and ecclesiastical literature in the Mandarin language, to be put into the hands of the Candidates for Holy Orders, so that they may become "well learned" as well as "godly" men.

Perhaps no step will do more to lift up the whole idea of our Mission work in the minds and respect of that nation than the establishment of such a college. It will be the standing, ever-present evidence of disinterested zeal and Christian philanthropy ; it will compel the respect of the most influential classes ; it will mould hundreds of young Chinese minds ; it will open fields of usefulness now closed, and will, as I have said before, be a centre of Mission work, a hundred fold more productive, both of temporal and spiritual results, than can possibly be secured by the present unorganized and congregational efforts, valuable and blessed as these efforts have been.

In a word, that scheme which does most to fit the Chinese themselves

to become true Missionaries of the LORD JESUS, is the most pressing need now for China, and is the true Missionary work for our Church to undertake and accomplish.

I write these few thoughts, my dear Bishop, as the result of much consideration of the whole subject, and I send them to you because you are the honored Chairman of the Foreign Committee having charge of this Mission, and because you feel yourself such a deep interest in and sympathy with the great work to be done in that distant yet most interesting field.

I remain, with great respect,

Your friend and brother in CHRIST,

WILLIAM BACON STEVENS.

RIGHT REV. H. POTTER, D.D., D.C.L., *Bishop of New York.*

NEW YORK, *March 14, 1877.*

MY DEAR BISHOP STEVENS : I beg to thank you very heartily for your kindness in sending to me some thoughts on the importance of establishing in China a Mission College for the education and training of native Christians for the work of the Sacred Ministry in that country. Your views are every way worthy of most serious consideration. I am so thankful that you have taken hold of this, as I esteem it to be, vital subject.

Before receiving your paper I had put together a few observations in furtherance of the same cause. I venture to send them to you in their original shape, for the purpose of showing that two persons deeply interested in the work of Foreign Missions had reached the same general conclusions.

"The Missionary Bishop-elect of China, after a residence of more than fifteen years in that country, for most of the time in Peking, after having translated the Holy Scriptures into that language, and after having observed the Mission work among that people, having himself a remarkable power of mastering languages, has come to a settled conviction that if effective Mission work on a great scale is to be done in China, it must be chiefly by a native Ministry.

"Some of the brightest and most earnest of the native Christian converts must be taken into a suitable institution, and carefully prepared for Ministerial work, and ordained on the spot. Already they have had experience enough with native Ministers to be warranted in holding that opinion.

"Singularity enough the late Bishop Patteson, of Melanesia, after more than ten years' work in the Melanesian Islands, having also wonderful power of dealing with languages and with the people of these islands, had before his death (murdered while in the discharge of his duty) come decidedly to the same conclusion. In Melanesia it was less difficult to obtain ordained Ministers from England than it is to obtain them in China from this country. But Bishop Patteson saw clearly that if he was to do his work effectively, he must look to a native Ministry ; and he took his measures accordingly for educating promising natives in the islands, and he had before his death ordained several natives, who proved faithful and efficient in their work.

"Here are two very remarkable men, having no communication with each other, reaching, from their own observation and experience, the same conclusion. Can we disregard it ?

"The Bishop-elect of China is very strongly of the opinion that to do any great Christian work in China, a work that will root and propagate itself in the country, the Church must have in Pekin a Mission College in which native Christians can be trained and educated for the Ministry. Without such an institution he thinks it would be better for him to return to China as a Presbyterian, and again devote himself to the work of translation—preparing elementary works for Theological instruction in the Chinese language. But what a pity that a great opportunity should be lost of doing a great work !

"It is believed that \$100,000 (the capital to be left in this country) would be sufficient for the support of three Professors, and for other purposes connected with the college. One third of that sum has been already promised to the Bishop-elect. Will not a few persons of wealth unite to contribute the remaining sum ?

"I know of no other purpose to which the same sum of money could be applied with equal prospect of great and permanent usefulness."

I am, my dear Bishop,

With great regard, most truly yours,

HORATIO POTTER.

THE REV. WM. BACON STEVENS, D.D., *Bishop of Penn.*

N. B.—Contributions may be sent to Mr. Lemuel Coffin, 220 Chestnut street, Philadelphia, or to Mr. James M. Brown, Treasurer of the Foreign Committee, 23 Bible House, New York—and will be gratefully acknowledged through the Church press.

JAPAN.

MARRIAGE OF A MISSIONARY.—At Christ Church, Yokohama, Japan, on Monday, April 2, 1877, by the Rt. Rev. Channing Moore Williams, D.D., Missionary Bishop of Yedo, the Rev. CLEMENT T. BLANCHET was united in marriage with Miss ANNIE V. N. MALTBY.

The Bishop was assisted in the Service by the Rev. William B. Cooper, B.D., and the Rev. W. F. H. Garratt, M.A.

EXTRACTS FROM LETTER FROM THE REV. WILLIAM B. COOPER.

YEDO, JAPAN, *January, 1877.*

REV. AND DEAR BROTHER: The position to which you have been called, though involving grave responsibilities and duties hard to perform, would, I should think, under certain conditions, bring you much comfort and spiritual joy ; but such conditions certainly do not greet you

at the threshold of your office. I would define them as a Church alive to its responsibilities of giving "a Light to lighten the Gentiles," realizing, acknowledging and accepting the truth that, no longer Missionary she is no longer Apostolic or Catholic. God forbid that we should forget the charities which have established and so far sustained our Foreign Missions.

The Church needs to have her heart more keenly touched by the sad spectacle of a nation in darkness and the shadow of death, and yet calling, as few people have ever called, for light and truth. This is not an "old story." "A plaintive song begun by the first Missionary that landed on heathen soil, and continued unbroken until now." The Church *has* been told of old of heathen who needed the Gospel—needed to be delivered from the clutches of idols and made to seek the truth. She has been given to expect that a reasonable amount of success would reward her charities and crown her efforts, but when has she heard before such an appeal as goes out now from Japan? When before has a nation, casting thus its idols to the "moles and the bats," knocked so loudly at her doors? When has she had the promise of so abundant an entrance within her fold? This is not "what every Missionary says, and will continue to say until the end of time." This is a *new* appeal. Our responsibilities may continue, they may increase, our opportunity cannot. Japan is to become a Christian nation, and that soon. How far it shall be called Episcopalian must be decided quickly. Mr. Griffis in his recent and admirable history, "The Mikado's Empire," warns us of our responsibilities. Missions which double us in men and means cry aloud for help. Our Bishop has appealed again and again for laborers, and yet our numbers are fewer by two than they were three years ago. Why is it so? Will not our brethren of the Clergy at home, in their *pulpits* and through the *press*, lift up their voices for us?

Our work is progressing rapidly, although for the present considerably affected by the great fire which occurred on the night of the 30th of November. Very sincerely yours.

NOTEWORTHY.—Referring to our item under this head in the last number of THE SPIRIT OF MISSIONS, we beg to continue the subject by calling attention to the following remarkable contributions in the Acknowledgments for this number: St. Paul's Church, Rome, Italy, \$72.78; Mission Chapel, Osaka, Japan, \$103.44; Epiphany, Cavalla, W. A., \$10; St. Mark's, Cape Palmas, W. A., \$5.10; and nine offerings, aggregating \$73.74, from as many Home Mission Stations (including \$7.21 from Christian Indians)—all for Foreign Missions.

ACKNOWLEDGMENTS

OF THE FOREIGN COMMITTEE.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

☞ All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK.

☞ Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 10 to May 10, 1877.

ALABAMA.

Huntsville—Nativity..... 6 50
Marengo Co.—St. Michael's Ch. 12 75 19 25

ALBANY.

Albany—All Saints' Cathedral.. 59 53
Gouverneur—Trinity, Girl's M. Soc..... 7 00
Troy—St. Paul's Free Chapel... 3 04
West Burlington—Christ Ch.... 1 00 70 57

CALIFORNIA.

Los Angeles—St. Athanasius, "W. H. H."..... 5 00
San Francisco—Grace..... 37 00 42 00

CENTRAL PENNSYLVANIA.

Muncy—St. James'..... 15 17
*Philipsburg—.....
South Bethlehem—Nativity, add'l..... 24 44
Williamsport—Christ Ch..... 32 75 72 36

CONNECTICUT.

Ansonia—Mrs. E. M. Clark..... 10 00
Fair Haven—St. James'..... 25 00
Hartford—Trinity, at discretion of Dr. Schereschewsky 137 00
House Rents..... 21 00
Norwich—Christ Ch..... 10 00
Plymouth—Anna C. Talmadge's M. Box..... 6 50
Poquetannock—St. James'..... 5 00
Southport—Trinity, a member.. 25 00
Thomaston—Trinity..... 15 00
Thompsonville—St. Andrew's M. Box 8847..... 2 00 256 50

DELAWARE.

Newark—St. Thomas' S. S., of which twenty-three M. Boxes, \$22.79; "T. M. C.," \$25; "P. A. C.," \$15 62 79
Stanton—St. James', four M. Boxes..... 3 13 65 92

EASTON.

Talbot Co.—St. Michael's Parish, Christ Ch..... 11 75
St. Peter's..... 16 94 28 69

FLORIDA.

Pensacola—Christ Ch., M. Boxes 17 65 17 65

FOND DU LAC.

Berlin—Trinity, "Mrs. K."..... 1 00 1 00

ILLINOIS.

Albion—St. John's, of which one M. Box, 50c..... 1 95
Bunker Hill—Christ Ch..... 3 00
Naperville—St. John's, "The Little Gleaners"..... 3 00
Rock Island—Trinity..... 12 00 19 95

IOWA.

Denison—"A. Z."..... 10 00
"W."..... 15 00
Fort Dodge—St. Mark's..... 34 00
Lyons—Grace, of which M. Box 8806, \$1..... 25 50 84 50

KENTUCKY.

Lexington—Christ Ch..... 86 30
Louisville—St. Paul's S. S., for China, \$25; Japan, \$25; Africa, \$25..... 75 00 161 30

LONG ISLAND.

Bay Ridge—Christ Ch..... 100 00
Brooklyn—Calvary..... 3 50
Grace Ch. Chapel, "A member"..... 1 00
Holy Trinity..... 260 65
Our Saviour S. S., of which for "Henry Fisher" Scholarship in Hoffman Institute, Africa, \$75; for "Sarah Luquer" Scholarship, Bridgman Memorial School, China, \$45..... 120 00
St. George's S. S., for Dr. Schereschewsky's Missionary College in China..... 50 00
Rockaway—Trinity..... 10 18 545 33

MARYLAND.

Anne Arundel Co.—St. Margaret's, Westminister Parish, six M. Boxes.. 16 97
Baltimore Co.—Baltimore, Christ Ch., Ladies' Missionary Soc., of which for China, \$25; for Scholarship in Joppa

* In the May No. a contribution from this place was by error credited to Diocese of Pennsylvania.

School, \$25; at discretion of Bp. Penick, \$25. Memorial, "A friend," at discretion of Bp. Penick.....	75 00	
Messiah, of which S. S., \$81.23; "A friend," \$25; all at discretion of Bp. Penick.....	10 00	
St. Peter's.....	145 55	
"Mrs. S. G. W., for "Anne P. Byrd," Sch'p in Miss Baldwin's School.....	213 00	
Interest on Mrs. M. S. Minor's Bequest, for support of L. B. Minor, Africa.....	25 00	
Waverly, St. John's S. S. Class, for Japan.....	3 18	
Harford Co.—Churchville Par..	1 82	
Howard Co.—St. John's.....	7 00	
St. Mary's Co.—St. Andrew's Parish.....	15 02	
William and Mary Parish.....	8 59	
	1 42	522 55

MASSACHUSETTS.

Boston—Christ Ch.....	8 00	
Emmanuel, through Woman's Auxiliary, of which for Insurance dues, Rev. Messrs. Ferguson and Kia Sung Ting, \$150; for Miss Harris' salary, \$45.61; from "E. J. B.," \$5....	375 61	
(Charlestown)—St. John's, "A member" through Woman's Auxiliary, for Miss Harris' salary.....	1 00	
(East)—St. John's, through Woman's Auxiliary, for Miss Harris' salary.....	5 50	
St. Mark's "A member," through Woman's Auxiliary, for Miss Harris' salary.....	2 00	
(South)—St. Matthew's, through Woman's Auxiliary, for "John Wright" Scholarship in Miss Baldwin's School.....	12 50	
St. Paul's, through Woman's Auxiliary, for Africa.....	5 00	
East Cambridge—Ascension.....	5 00	
Fall River—Ascension.....	25 00	
Lenox—Trinity.....	11 35	
Medford—Grace, "A member.".....	3 00	
Newburyport—St. Paul's.....	63 16	
Newton—Lower Falls, St. Mary's through Woman's Auxiliary, for Miss Harris' salary.....	20 00	
North Attleborough—Grace, through Woman's Auxiliary, for Miss Harris' salary.....	5 00	
Sheffield—Christ Ch.....	5 00	
Through Woman's Aux. Miss'y. meeting, for Miss Harris' salary....	18 00	565 12

MICHIGAN.

Ann Arbor—St. Andrew's, of which S. S., \$25.....	74 87	
Detroit—Christ Ch., for support of African Medical Students, since Oct. 1, 1876.....	339 00	
Epsilanti—St. Luke's, fourteen M. Boxes.....	15 21	429 08

MINNESOTA.

Belle Creek.....	4 22	
Faribault—Memorial Chapel of the Good Shepherd....	5 00	
Minneapolis—St. Mark's.....	10 50	
Owatonna—St. Paul's.....	3 00	22 72

MISSISSIPPI.

Meridian—Mediator.....	3 50	
Natchez—Trinity.....	23 05	
Scoba—"Anon.".....	5 00	31 55

MISSOURI.

St. Louis—Christ Ch. S. S.....	23 78	23 78
--------------------------------	-------	-------

NEBRASKA.

Omaha—Trinity.....	5 40	5 40
--------------------	------	------

NEW HAMPSHIRE.

Claremont—Trinity.....	12 50	12 50
------------------------	-------	-------

NEW JERSEY.

Freehold—St. Peter's, "A member" add'l.....	5 00	
New Brunswick—St. John Evangelist, four M. Boxes..	7 53	
Through Miss Amelia B. Beech, for support of the Catechist at Grayway Station, Africa....	45 00	
Perth Amboy—M. Box 16935.....	1 00	
Plainfield—Grace, five cent col.	23 03	
Trenton—St. Michael's, for "Rev. W. H. Neilson" Scholarship, Bp. Boone Mem. School, Wuchang	40 00	121 56

NEW YORK.

Bedford—St. Matthew's.....	33 12	
Matteawan—St. Luke's, Young Woman's Bible Class, for the Emma Jones Girl's School, Shanghai	5 00	
Monroe—Grace, "A member" for insurance dues of the Rev. Mr. Quinby..	10 00	
New York—All Angels'.....	2 00	
Calvary, Woman's Foreign Miss'y Society, for Miss Nelson's salary, \$50; for Bp. William's work in Japan, \$30.....	80 00	
Calvary Free Chapel....	31 00	
Grace, part collection....	3128 78	
Heavenly Rest, Wo. M. Asso., for insurance dues of Bp. Penick....	50 00	
(Harlem)—Holy Trinity, Woman's Missionary Society, for Miss Baldwin's School, Joppa....	50 00	
Incarnation, Woman's Missionary Society, for Miss Nelson's salary, \$100; for personal use of Rev. Mr. Blanchet, \$50.....	150 00	
St. Andrew's S. S.....	86 48	
St. Bartholomew's.....	303 90	
St. John's Chapel.....	33 60	
St. Paul's Chapel.....	165 39	
Trinity, of which for Mexico, \$5.....	65 61	
Through Woman's Aux., Mrs. Astor, for Miss Nelson's salary, China.	20 00	
"Mrs. C." of which for Mexico, \$5.....	10 00	
Mrs. C. L. Spencer.....	1000 00	
"M. C. S.".....	5 75	
"R. M. T.".....	3 00	
Piermont—Christ Ch., add'l.....	2 00	
Rhinecliff—Ascension, M. Box 14831.....	50	

Saugerties—Rev. Dr. Robertson
for Greece, \$25; Joppa,
\$10..... 35 00 5271 13

NORTH CAROLINA.

Asheville—Trinity, through Wo-
man's Auxiliary, for
"Jarvis Buxton" Scholar-
ship, Duane Hall,
Shanghai..... 10 00
Lake Landing Mission..... 5 50
Leakesville—Epiphany, through
Ladies' Aid Society,
four M. Boxes..... 3 29
Lincolnton—St. Luke's, four M.
Boxes..... 60
Rowan Co.—St. Andrew's..... 1 50
Williamston—Advent..... 4 38
Wilmington—St. James'..... 52 00 77 27

NORTHERN NEW JERSEY.

Morristown—Redeemer..... 14 78 14 78

OHIO.

East Plymouth—M. Box 10714... 1 00
Elyria—St. Andrew's S. S. Class,
for Mrs. Hooker's
School, Mexico..... 12 00
Mt. Vernon—St. Paul's..... 20 00
Sandusky—Grace..... 25 00 58 00

PENNSYLVANIA.

Cheltenham—St. Paul's S. S., for
Dr. Schereschewsky's
College in China..... 50 00
Doylestown—"B."..... 5 00
Honeybrook—St. Mark's..... 4 00
Philadelphia—Calvary Monu-
mental..... 2 50
Epiphany..... 5 00
Holy Trinity Memorial
Chapel..... 128 84
Mediator, S. Schools and
Bible Classes, for Dr.
Schereschewsky's work
in China..... 110 11
Resurrection S. S..... 15 00
St. Andrew's, of which
for Haitien Sch'p, \$100;
S. S., for Bridgman
Mem. School, China,
\$100; for Joppa, \$70;
Society for Promotion
of Religion, for Joppa,
\$50; for Duane Hall,
China, \$25; for Cape
Palmas Female Or-
phan Asylum, \$25..... 624 17
(*Manayunk*)—St. David's
S. S., for support of W.
B. Stevens and Orlando
Crease..... 60 00
Zion S. S., of which for
China, \$25; Japan, \$25.
Episcopal Hospital Mis-
sion S. S., and Alonzo
Potter Bible Class, for
"Alonzo Potter" Sch'p
Duane Hall..... 40 00
"From a Clergyman and
others" of which for
personal benefit of Bp.
Williams, \$50; Mexico,
\$25..... 105 00
Milton Work and Miss L.
W. Hutchinson..... 10 00
Children of John Bohlen,
for education of Willie
Auer..... 150 00
Memorial, M. Box 8820... 10 00
Upper Providence—St. Paul's
Memorial S. S. Missy's
Society, of which for
Mexico, \$5.49..... 13 49
West Vincent—St. Andrew's.... 3 25 1393 57

PITTSBURGH.

Pittsburgh—St. Peter's..... 15 75
Townville—Calvary..... 5 00
Warren—Trinity Memorial..... 6 73 27 48

RHODE ISLAND.

Providence—"E. D. N."..... 10 00 10 00

SOUTH CAROLINA.

Edisto Island..... 1 00
Mt. Pleasant—Christ Ch., for
"Gadsden" Scholar-
ship, Bp. Boone Mem.
School, Wuchang..... 3 86
Feedee—Prince Frederick, for
Africa, China and Ja-
pan..... 10 00
Rock Hill—Our Saviour, two M.
Boxes..... 1 55
*St. Thomas' and St. Denis' Par-
ish*—Of which seven M.
Boxes, \$10.53..... 22 13
Wodmolow Island..... 1 00 39 54

SOUTHERN OHIO.

Cincinnati (Clifton)—Calvary..... 8 00
Christ Ch. S. S..... 50 00
(*College Hill*)—Grace, of
which S. S., \$12..... 33 44
*St. John's (Parish Soc.),
\$25; "A member," \$5..... 30 00
Rev. R. Gray..... 5 00
**Circleville*—St. Philip's.....
**Newark*—Trinity.....
Portsmouth—All Saints', Miss
Gregg's S. S. Class, for
support of a boy, Du-
ane Hall, China..... 3 35
Springfield—Christ Ch., ten ct.
collection..... 20 00 149 79

TENNESSEE.

Knoxville—St. John's..... 20 00
Memphis—Calvary S. S., five M.
Boxes..... 7 85 27 85

VERMONT.

Bennington—St. Peter's..... 25 00
Bethel—Christ Ch., of which for
Miss Baldwin's School,
Joppa, \$5..... 10 00
Burlington—"J. I. B."..... 10 00 45 00

VIRGINIA.

Alexandria Co.—Alexandria,
Christ Ch., "A friend,"
at discretion of Bp.
Penick, \$20 gold..... 21 40
Grace..... 16 96
St. Paul's, "A friend,"
at discretion of Bp.
Penick, \$5; S. S., for
Joppa, \$62.22..... 67 22
Albemarle Co.—Greenwood,
Emmanuel..... 3 00
M. Box 8083..... 1 00
Ivy Depot, St. Paul's..... 4 50
Berkeley Co.—Mt. Zion S. S., of
which ten M. Boxes,
\$3.44..... 5 00
Trinity S. S., M. Boxes... 6 37
Clark Co.—Berryville, Grace... 14 06
Wickliffe Parish..... 15 00
Culpeper Co.—Emmanuel, "A
friend," at discretion
of Bp. Penick..... 2 00
St. Stephen's S. S., for
"Culpeper" Sch'p, Bp.
Boone Memorial Sch'l,
Wuchang..... 40 00

* Certain contributions from these Parishes
were acknowledged by error, in the May No.
as from the Diocese of Ohio.

<i>Essex Co.</i> —Montague, St. David's.....	3 00	Lunenburg Parish, Miss'y Soc., for "Bp. Johns' Sch'p, Baird Hall, Shanghai.....	10 00	620 29
<i>Fauquier Co.</i> —St. James' S. S., for Rev. Mr. Morris' work in Japan.....	20 89	*Mrs. E. A. H., W. Va.....		
<i>Henrico Co.</i> —Richmond, Monumental S. S., for Joppa Moore Memorial, the Misses Moore, for personal benefit of Bp. Williams, Japan.....	25 00			
<i>Jefferson Co.</i> —Charlestown, Zion, of which for "H. M. Parker" Sch'p, Bp. Boone Memorial School, Wuchang, \$17.50; "A friend," for Mexico, \$5; three M. Boxes, \$9.11; S. S. (from twelve M. Boxes, \$17.78; Class offerings, \$15.48), \$33.26; of which for "Light of Life" Sch'p, \$25; for "Little Gleaners" Sch'p (of which in memory of "E. W. T.," \$5), \$9, in Joppa School.....	5 00 101 42			
St. Andrew's Parish, three M. Boxes, \$3.75; Rev. James Grammer, \$15.....	18 75			
Shepherdstown, Trinity.....	17 00			
* <i>Kanawha Co.</i> —Kanawha C. H. Loudoun Co.—Leesburg, St. James' S. S., for "Matthew Harrison" Sch'p, Bp. Boone Memorial School, Wuchang.....	40 00			
<i>Mecklenburg Co.</i> —St. James', St. Luke's and St. Timothy's.....	31 00			
<i>Middlesex Co.</i> —Christ Ch.....	7 00			
<i>Nansemond Co.</i> —Suffolk, St. Paul's S. S., for "Mary Wood" Sch'p, Bp. Boone Memorial Sch'l, Wuchang.....	10 00			
<i>Norfolk Co.</i> —Norfolk, Christ Ch., seven M. Boxes.....	7 60			
Portsmouth, Trinity, of which for Miss Baldwin's School, Joppa, \$5; for Mexico, \$5.....	41 00			
<i>Pittsylvania Co.</i> —Chatham, Emmanuel, of which S. S., \$5.37; three M. Boxes, \$3.10.....	8 47			
Danville, Epiphany.....	11 75			
<i>Prince George Co.</i> —Brandon Ch., for Africa.....	10 00			
City Point, St. John's.....	7 00			
<i>Pulaski Co.</i> —Emmanuel Ch. S., for Mexico.....	1 25			
<i>Richmond Co.</i> —Rappahannock Valley Convocation, for "Bp. Payne" Scholarship, Hoffman Institute, Africa.....	47 65			
		WESTERN MICHIGAN.		
		Battle Creek—St. Thomas'.....	11 83	
		Newago—St. Mark's Mission....	4 55	16 38
		WESTERN NEW YORK.		
		Rochester—"W. S. O.".....	6 00	6 00
		WISCONSIN.		
		Alderly—M. Box 16045.....	50	
		Bayfield—M. Box 16966.....	2 00	2 50
		OREGON AND WASHINGTON MISSION.		
		The Dalles, Or.—St. Paul's.....	5 25	
		Seattle, W. T.—Trinity.....	7 75	13 00
		UTAH MISSION.		
		Salt Lake City—St. Mark's, "A member".....	10 00	10 00
		NEVADA MISSION.		
		Virginia City—St. Paul's S. S....	32 50	32 50
		NIOBRARA MISSION.		
		Choteau Creek—Holy Name (Indians).....	2 22	
		White Swan—St. Philip the Deacon (Indians).....	1 26	
		Point of the Timber—Holy Comforter, and		
		Yankton Agency—Holy Fellowship (Indians).....	3 73	
		Holy Fellowship (White)	9 03	16 24
		WESTERN TEXAS MISSION.		
		San Marcos—St. Mark's.....	2 00	2 00
		MISCELLANEOUS.		
		France, Paris—Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10.....	25 00	
		Japan, Osaka—Mission Chapel, \$96.79 gold.....	103 44	
		Italy, Rome—St. Paul's.....	72 78	
		Liberia, Cavalla—Epiphany.....	10 00	
		Cape Palmas—St. Mark's Sale of gold ring.....	5 10 3 00	
		"Anon.".....	1 00	
		U. S. Coupons, acc't. Bohlen Fund, \$266.50; Preston Divinity Sch'p, at discretion of Miss Fay, \$12.05.....	278 55	
		Interest on Balt. City Stock.....	28 27	
		Dividend on thirty-one Shares, of U. N. J. R. & C. Co.....	77 50	
		From Centennial Relief Committee, designated offerings, \$4,636.46; partition, \$10,296.43.....	14932 89	15537 53
		Receipts for the month.....	\$26,490 31	
		Amount previously acknowledged.....	61,998 03	
		Total receipts since Oct. 1, 1876.....	\$88,488 33	

* A contribution from St. John's Ch. of this place, was in the May No. credited by error to Charlestown.

* A contribution of \$5, from this lady dropped out of the type of last month's acknowledgments after the form was made up.

ANALYSIS OF RECEIPTS.

For Mexican Church (special).....	\$4,007 67
“ Other “Specials”.....	1,437 63
Debt, from Centennial Relief Committee.....	14,932 89
“ Work of the Foreign Committee (of which from Legacies, \$985).....	68,110 15
Total.....	\$88,488 34

FOREIGN STATIONS.

WESTERN AFRICA.

Rt. Rev. C. CLIFTON PENICK, D.D., Miss'y Bishop.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....Cape Palmas.
Rev. Samuel W. Seton (Native).....Hoffman Station.
Rev. R. H. Gibson (Liberian).....Gravay.
Rev. M. P. Valentine (Native).....Cavalla.
Rev. Wm. Allan Fair.....Cape Palmas.
Miss Mary E. Savery.....Cape Palmas.
Mrs. S. J. Simpson (Liberian), Teacher.....Cape Palmas.
Mrs. Ann Poomey ("), Orphan Asylum, Cape Palmas.
Samuel Boyd (Native) Teacher.....Fishtown.
G. T. Bedell " ".....Cavalla.
Alonzo Potter " ".....Hoffman Station.
John Farr " ".....Half-Gravay.
B. B. Wisner " ".....Berbe.
Richard Killen " ".....Rockbookah.
O. E. Shannon " ".....Kabla.
James Boyd " ".....Gideyatabo.
E. W. Appleton " ".....Cavalla.

Bassa District.

Rev. L. L. Montgomery (Liberian).....Bassa.
D. T. Harris (Liberian), Teacher....."

Monrovia District.

Rev. T. H. Eddy, M.D.....
Edward Hunte (Liberian), Teacher.....Quay's Town.
Mrs. Eddy.....

CHINA.

Rev. Robert Nelson, D.D.....Shanghai.
Rev. Elliot H. Thomson.....
Rev. Samuel I. J. Schereschewsky, D.D.....
Rev. S. R. J. Hoyt.....Wuchang.
Rev. W. J. Boone.....Shanghai.
Rev. Kong Chai Wong.....Hankow.
Rev. Yung Klung Yen, M.A.....

Rev. Hoong Neok Woo.....Shanghai.
Rev. Kia Sung Ting.....
A. C. Bunn, M. D., Missionary Physician....Wuchang.
Mr. Soong-Lieu Dzung.....Shanghai.
Mrs. Nelson.....
Mrs. Thomson.....
Miss Lydia M. Fay.....
Miss Mary C. Nelson.....
Mrs. Schereschewsky.....
Mrs. Hoyt.....
Mrs. Bunn.....Wuchang.
Miss Henrietta F. Harris.....
Also twenty-five Catechists and Teachers.

JAPAN.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.....Yedo.
Rev. A. R. Morris.....Osaka.
Rev. J. Hamilton Quinby.....
Rev. William B. Cooper.....Yedo.
Rev. Clement T. Blanchet.....
Henry Laning, M. D., Missionary Physician....Osaka.
Miss Ellen G. Eddy.....
Mrs. Cooper.....Yedo.
Mrs. Blanchet.....
Miss Florence R. Pitman.....
Also nine Catechists and Teachers.

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....Athens.

PALESTINE.

Miss Mary B. Baldwin, with three teachers.....Joppa

HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

Rt. Rev. J. Theodore Holly, D.D....Port-au-Prince.
Rev. St. Denis Bauduy.....
Rev. Julien Alexandre.....Buteau.
Rev. Pierre E. Jones.....Jeremie.
Rev. Charles E. Benedict.....Cayes.
Rev. John Elisee Salomon.....Anse a Veau.
Rev. Pierre Louis Benjamin.....Gonaives.
Rev. Louis Duplessis Ledan.....Torbeck.
Rev. Alexander Battiste.....Port-au-Prince.

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., Chairman.

REV. JOHN COTTON SMITH, D.D.

REV. H. DYER, D.D.

REV. BENJ. I. HAIGHT, D.D., LL.D.

REV. CHAS. H. HALL, D.D.

REV. JOSHUA KIMBER.

FRED'K S. WINSTON, Esq.

LEWIS CURTIS, Esq.

STEWART BROWN, Esq.

LEMUEL COFFIN, Esq.

JAMES M. BROWN, Esq.

REV. JOSHUA KIMBER, Secretary and General Agent, 23 Bible House, New York.

REV. S. D. DENISON, D.D., Honorary Secretary, 23 Bible House, New York.

JAMES M. BROWN, Esq., Treasurer, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof, 5 cts.
Newspapers, each, 2 cts.
JOPPA.—Letters, each half ounce or fraction thereof, 5 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof, 5 cts.
Newspapers each, 2 cts.
Book Packets, each four ounces or fraction thereof, 2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof, 5 cts.
Newspapers, each, 4 cts.
Book Packets, each four ounce or fraction thereof, 4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof, 15 cts.
Newspapers, each, 4 cts.
By Sailing Vessels (occasionally), 10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamp, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Carbons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

Foreign Missions, Protestant Episcopal Church.

FACTS.

STATIONS. (1.) The number of Stations is forty-seven (principal and subordinate); twelve of which are in Western Africa, nineteen in China, six in Japan, nine in Haiti, one in Greece (Athens), and one in Palestine (Joppa).

LABORERS. (2.) The whole number of Laborers is one hundred and eleven, of whom two are Missionary Bishops, one the Bishop of the Haitien Church and one a Bishop-Elect, twenty-six are Presbyters and Deacons (foreign and native), two are Physicians, fourteen are foreign ladies, and the remainder are native Catechists and Teachers.

AFRICA. (3.) In Africa under Rt. Rev. C. Clifton Penick, D.D., Missionary Bishop, are seven Clergymen, three foreign ladies, and twelve Catechists and Teachers.

CHINA. (4.) In connection with the China Mission, besides the Rev. Samuel I. J. Schereschewsky, D.D., Bishop-Elect, there are seven Clergymen, one Missionary Physician, seven foreign ladies, and twenty-six Catechists and Teachers.

JAPAN. (5.) In Japan under the Right Rev. Channing Moore Williams, D.D., there are four Clergymen, one Missionary Physician, two foreign ladies, and nine Catechists and Teachers.

HAITI. (6.) In the Haitien Church under the Rt. Rev. James Theodore Holly, D.D., there are eight Clergymen and seven Catechists and Teachers. These seven are not paid by the Foreign Committee.

GREECE. (7.) In Athens there is one foreign lady assisted by twelve native Teachers.

PALESTINE. (8.) In ancient Joppa (now Jaffa) there is one foreign lady assisted by three native Teachers.

BOARDING SCHOOLS. (9.) There are thirteen Boarding Schools, eight for boys and five for girls, two for each being in Africa, three for each in China, one for boys in Tokio (Yedo), in Joppa, and in Port-au-Prince. This last, however, is not immediately supported by the Foreign Committee. The number of pupils in these Boarding Schools averages thirty. There is also in Tokio a combined boarding and day school for boys containing forty-six pupils, and a similar institution for girls at Athens, containing six hundred and twenty-four pupils. There are thirty-one day schools containing eight hundred and sixteen pupils, say in all *EIGHTEEN HUNDRED SCHOLARS*, besides eighteen Sunday Schools, with an attendance of *EIGHT HUNDRED AND SIXTY-ONE CHILDREN*.

MEDICAL MISSIONS. (10.) The attendance upon Chinese patients at dispensary, hospital, and at their homes, by the Missionary Physician at

Wuchang, aggregated *FOUR THOUSAND FIVE HUNDRED AND FORTY-EIGHT* for the year ending June 30, 1876, and during the same period the Missionary Physician at Osaka, Japan, treated *THREE THOUSAND FOUR HUNDRED AND EIGHTY-NINE* Japanese besides fifty-two foreigners. In Shanghai there is a Hospital (with Dispensary) served voluntarily by Physicians of Foreign birth, and supported by voluntary offerings of foreign and native residents.

COMMUNICANTS. (11.) The number of communicants is about eight hundred, of whom there are in Africa two hundred and fifty, in China two hundred and seventeen (one hundred and ninety-four natives and twenty-three foreigners), in Japan forty-seven (thirty-nine natives and eight foreigners), and in Haiti two hundred and eighty-three.

CANDIDATES FOR CONFIRMATION AND BAPTISM. (12.) About one hundred and seventy persons are awaiting Confirmation in Africa and China; and there are many inquirers and candidates for Baptism in all the Missions.

CANDIDATES FOR ORDERS. (13.) There are three Candidates for Holy Orders in Africa, sixteen in China, and several (Bishop Holly does not state how many) in Haiti. These are under training in Hoffman Institute, Cavalla; Duane Hall and Divinity School, Shanghai; and in the school at Port-au-Prince. It is expected that others will soon be admitted as Candidates, and others still, who are not so far advanced, are studying with the view of entering the sacred Ministry.

THE CHURCH'S PART. (14.) The Foreign Committee are dependent month by month upon what is received from Churches, Sunday Schools, and individuals, for the means to pay the salaries of the Bishops, the Presbyters, and the other classes of laborers mentioned above; the support of the pupils in the Boarding Schools; and for the building and repairs of Churches, Chapels, and School Houses. The amounts hitherto received have been insufficient to sustain the work as above described, hence the embarrassed financial condition and the consequent inability to meet urgent appeals for *more* laborers, during the last two or three years, from Africa, China and Japan.

The Foreign Committee, in their Epiphany Appeal, asked for *ONE HUNDRED AND FIFTEEN THOUSAND DOLLARS* for the current year.

QUESTIONS. (15.) Ought not this state of things to cease, and immense fields which are white to the harvest be entered? Ought not all upon whom the True Light has shined, and who are rejoicing in that Light, to compassionate those who are still in heathen darkness, and deny themselves, that the Gospel of CHRIST may be made known to them?

MISSION ROOMS, *May*, 1877.

For copies of this paper please address,

THE REV. JOSHUA KIMBER,
Secretary and General Agent,
23 BIBLE HOUSE, NEW YORK.

 The Treasurer of the Commission of Home Missions to Colored People respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will *hereafter* be closed on the *first day of September* of each year.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JUNE, 1877.

** * All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D. D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

WE give in our present number a deeply interesting article from the pen of the Rev. B. B. Babbitt, Professor in the University of South Carolina, who for some time past has been laboring among the Colored People of Columbia. We have never received from him, since the commencement of his work, so encouraging a report ; and we deem it entitled to additional consideration from the fact, that he is among those who are of the minority in the recent political changes of the State. We earnestly desire that the ardent hopes and expectations of our devoted Brother may be more than realized. We attach no importance to any actual condition, at any given time, in the political world, as connected with the MASTER'S work ; yet it is consoling to know that those in power are favorably inclined, and willing to commit themselves to the highest and best interests of humanity.

W. E. W.

COLUMBIA, S. C.

REV. B. B. BABBIT.

THE Bishop of the Diocese has visited us, and we have had a most delightful season. We now open, as never before, an opportunity to the Church to enter in and possess the land in accordance with her principles. I wish you could have been with us last night at our little hall. The Bishop gave us a most effective address. The hall was crowded with some of the best Colored People in the State. *Nineteen* were confirmed: ten females and nine males. A number of the parishioners of Trinity Parish were also present with their Assistant Rector. Rev. Mr. McCullough, the Secretary of the Convention, read the prayers. Everybody was delighted, and the occasion will be long remembered by all who were present. Those confirmed were from the Sunday-school, and embraced nearly all those of the choir not confirmed before. We have had recently a very great awakening in the parish, and although there has been no turbulence of feeling, there has yet been great earnestness and solemnity. Their devout demeanor has been apparent to all.

The Colored People here are lying prostrate with amazement, utterly incapable of understanding what the action of the politicians means. They do not understand the recent action of the North. Is it desertion? Can it be said, "No man careth for my soul"? In this view they are terribly alarmed. They look upon the favorable promises of the politicians with distrust. They see but small hope, and feel deserted. Nevertheless, "man's necessity is God's opportunity." Can the Church now come to the help of these poor, down-trodden people? I think if she can she may do a better work than ever—a work that must entirely revolutionize their religious prospects, and draw back within her borders those who have wandered. I have had a long conversation with Gov. Hampton on this work among the Colored People. He is a member of our Church and is very favorable, and will aid every legitimate effort put forth in behalf of their religious instruction. I am authorized by him to declare the fact to our brethren at the North and elsewhere.

FERNANDINA, FLORIDA.

REV. O. P. THACKARA.

At our Diocesan Council the matter of our relations with, and work to be done amongst the Freedmen was most fully discussed. It was made one of the questions of the Council. The report of the Special Committee on the subject of the Freedmen will be published in our Journal, of which I will send you a copy.

Some of the Clergy, who have come into our Diocese recently from the North, within the last few months, were both surprised and delighted at the interest taken and the views put forth on what should be done for the Negro by the prominent Clergy of the Diocese.

It was evident that the laymen also regarded the work to be done by the Church in the South, amongst and for the Negroes, as her great Mission.

Two resolutions were adopted by the Council. One, "that one session of the Council should be devoted, in future, to the subject of the work amongst the Colored People." The other, "that every Minister in the

Diocese should in his parochial report state what he had done and attempted among these people in his parish or Mission."

That the Council should have taken the steps they did, is a good beginning. It shows the animus of our people.

ASHEVILLE, N. C.

LETTER FROM MRS. H. MARTIN.

As everything relating to the Freedmen must be of interest to you, I will send a short account of our Christmas Tree, which we had as usual on Innocents' Day. Owing to the kindness and liberality of distant friends, winter visitors here for health, we were able to cover our tree with articles of clothing and many pretty and useful gifts, besides the two tables well laden with cake and candy. Exactly at twelve the procession entered the chapel, bearing their school banner, "The Good Shepherd," before them. Over one hundred quietly took their places and sang "While Shepherds watch," etc., and "Shout the glad tidings," ending with the *Gloria Patri*, in which even the little ones of four and five years joined heartily. Then the gifts were distributed, and they went home pleased and contented. Before the teachers could separate one of the older scholars came forward to ask Rev. Dr. Buxton and all the teachers, to repair to the stone rectory close to the chapel, to partake of a dinner which had been prepared for them. We all accepted the invitation, and were ushered into the neat dining-room, where a table for twelve was spread most bountifully. Eight or ten of the older scholars waited upon us, while the mothers, old family servants, prepared the good things that were sent up to us. It was intended as a token of gratitude by the school, for the interest and attention given them for many years by the Rev. Dr. Buxton and the teachers, and no trouble or expense was spared by those who had the charge of it—all the children in the school who wished to do so, contributing five cents to the object. It was very well done—we, the teachers, were extremely gratified; and they, the scholars, as much pleased at our appreciation of their motives. I could not but wish that some of the unbelievers in the kind and friendly relations between the two races could have seen the teachers and scholars of Trinity Chapel, Asheville, on that occasion.

The congregation of the Chapel, under the wise and gentle teachings of your Missionary, Rev. Mr. Berry, is steadily increasing, and we look for a large class for Confirmation next summer.

ACKNOWLEDGMENTS.

The Treasurer of the Home Missions to Colored People acknowledges the receipt of the following sums for April, 1877.

MAINE.			RHODE ISLAND.		
<i>Bath</i> —Grace Ch.....	4 40	4 40	<i>Crampton</i> —St. Philip's Ch., Easter offering.....	5 00	
NEW HAMPSHIRE.			<i>Providence</i> —St. John's Ch.....	427 28	432 28
<i>Charlestown</i> —St. Luke's Ch	11 60	11 60	MASSACHUSETTS.		
VERMONT.			<i>Boston</i> —Christ Ch.....	8 00	
<i>Bethel</i> —Christ Ch.....	5 00		<i>Southboro'</i> —St. Mark's Ch.....	2 30	
<i>West Randolph</i> —St. John's S. S.	50	5 50	<i>Springfield</i> —Christ Ch.....	12 00	22 30

CONNECTICUT.

<i>South Glastenbury</i> —St. Luke's Ch.....	8 00	
<i>New Canaan</i> —St. Mark's S. S.....	10 00	
<i>Meriden</i> —St. Andrew's Ch.....	15 00	
<i>Watertown</i> —Christ Ch.....	23 00	
<i>New Haven</i> —Trinity Ch.....	55 00	
St. Paul's Ch., Easter offering.....	10 00	
St. Paul's S. S.....	44 20	
St. Thomas' Ch.....	10 00	
<i>Hartford</i> —Trinity.....	105 00	280 20

NEW YORK.

<i>New York</i> —Trinity Ch. S. S., Class No. 34.....	10 79	
Mrs. C.....	10 00	
Mrs. L. C.....	5 00	
St. Thomas' Ch.....	146 86	
<i>Scarsdale</i> —W. H. S.....	1 75	174 40

NEW JERSEY.

<i>Freehold</i> —St. Peter's, a member.....	5 00	
<i>Sweedesboro</i> —Trinity Ch.....	13 75	18 75

NORTHERN NEW JERSEY.

<i>Ridgewood</i> —Christ Ch.....	4 00	
<i>Belleville</i> —Christ Ch.....	12 82	16 82

ALBANY.

<i>Albany</i> —St. Peter's Ch.....	55 00	
<i>Cooperstown</i> —Christ Ch.....	3 50	
<i>Johnstown</i> —St. John's Ch.....	5 00	
<i>Hudson</i> —Christ Ch.....	20 00	
Christ Ch., add'l.....	1 00	
<i>Athens</i> —Trinity Ch.....	3 00	
<i>West Troy</i> —Trinity Ch.....	4 00	
<i>Schenectady</i> —St. George's, a member.....	5 00	
<i>Cohoes</i> —St. John's Ch.....	15 50	112 00

CENTRAL NEW YORK.

Branch of Woman's Auxiliary:		
<i>Watertown</i> —Grace Ch.....	8 47	
<i>Skaneateles</i> —St. James'.....	16 29	
<i>Binghamton</i> —Good Shepherd.....	1 00	
<i>Brownville</i> —St. Paul's.....	1 39	
<i>Cortland</i> —Grace.....	1 05	
<i>Sherburne</i> —Christ Ch.....	9 90	
<i>Cape Vincent</i> —St. John's.....	2 00	
<i>Syracuse</i> —St. Paul's.....	10	40 20
<i>Afton</i> —St. Anne's.....	1 16	
<i>Baldwinsville</i> —Grace.....	5 89	
<i>Watertown</i> —St. Paul's.....	23 57	
<i>Binghamton</i> —Good Shepherd.....	2 00	
Christ Ch.....	27 00	
<i>Sherburne</i> —Christ Ch.....	2 00	
<i>Theresa</i> —W., Lenten offering.....	1 23	
<i>Utica</i> —Grace.....	32 63	
Calvary.....	7 30	102 78

LONG ISLAND.

<i>Cold Spring Harbor</i> —St. John's Class No. 1, St. John's S.....	6 00	
S.....	1 00	
<i>Islip</i> —St. Mark's.....	2 50	
<i>Brooklyn</i> —St. Anne's.....	78 00	
Grace, additional.....	12 49	
Ch. of Redeemer, Good Friday offering.....	39 95	
Anonymous.....	25 00	164 94

WESTERN NEW YORK.

<i>Schuylersville</i> —St. Stephen's.....	2 00	
<i>Geneva</i> —St. Peter's.....	20 00	
St. Peter's S. S.....	28 62	
<i>Angelica</i> —St. Paul's, a member.....	10 00	
<i>Branchport</i> —St. Luke's S. S.....	5 00	
<i>Warsaw</i> —A. C. Z.....	2 00	67 62

PENNSYLVANIA.

<i>Philadelphia</i> —Thro' Woman's Branch of Freedman's Aid:		
Ch. of the Redeemer....	5 00	

St. James'.....	159 00	
St. Luke's.....	27 00	
St. Andrew's.....	10 00	
Ch. of the Atonement...	2 00	203 00
Two and one half per cent dividend on 42 Shares, United R. R. & Canal Co.....	105 00	
W. B., five cent collection.....	50	
Calvary Ch. Monumental.....	1 25	
<i>Manayunk</i> —St. David's S. S.....	25 00	
<i>Doylestown</i> —St. Paul's.....	5 71	
B.....	2 29	139 75

PITTSBURGH.

<i>Titusville</i> —St. James'.....	10 00	
<i>Townville</i> —Calvary.....	2 00	
<i>Pittsburgh</i> —St. Peter's.....	8 25	20 25

CENTRAL PENNSYLVANIA.

<i>Lock Haven</i> —St. Paul's.....	5 24	
<i>South Bethlehem</i> —Ch. of Nativity.....	20 00	25 24

MARYLAND.

<i>Anne Arundel Co.</i> —West River, Christ Ch.....	10 00	
<i>Havre de Grace</i> —St. John's.....	1 00	
<i>St. Mary's Co.</i> —St. Andrew's.....	1 15	12 15

NORTH CAROLINA.

<i>Asheville</i> —Trinity.....	11 70	
<i>Wilmington</i> —St. James', Easter offering.....	30 00	41 70

SOUTHERN OHIO.

<i>Zanesville</i> —St. James'.....	10 00	10 00
------------------------------------	-------	-------

INDIANA.

<i>Indianapolis</i> —Christ Ch S. S., of colored girls.....	6 00	6 00
---	------	------

MICHIGAN.

<i>Albion</i> —St. James'.....	1 89	
<i>Traverse City</i> —Grace.....	2 00	
<i>Ypsilanti</i> —St. Luke's.....	10 00	13 89

WESTERN MICHIGAN.

<i>Coopersville</i> —St. Mark's Mission.....	1 63	
<i>Grand Rapids</i> —St. Mark's.....	27 39	
<i>Kalamazoo</i> —St. Luke's.....	15 93	44 95

MINNESOTA.

<i>Minneapolis</i> —Trinity.....	9 00	9 00
----------------------------------	------	------

KANSAS.

<i>Atchison</i> —Trinity.....	3 15	
<i>Topeka</i> —Grace.....	5 00	8 15

NEBRASKA.

<i>Yankton Agency</i> —Ch. of Holy Fellowship, and Point of the Timber—Ch. of the Holy Comforter (Indians).....	3 73	
Holy Fellowship (Whites).....	9 02	
<i>Choteau Creek</i> —Ch. of Holy Name (Indians).....	2 22	
<i>White Swan</i> —Ch. St. Philip the Deacon (Indians).....	1 25	16 22

MISCELLANEOUS.

C. W. O.....	5 00	5 00
Amount previously acknowledged..	\$2,026 72	\$8,387 01
Total.....	\$10,413 73	

ERRATA.—The \$200 acknowledged in the March No. as from Freedman's Department of Freedman's Auxiliary, should have been credited to St. Peter's Ch., Germantown, through the same.—ED.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

LETTER FROM SISTER ELIZA, DENVER, COLORADO.

MY DEAR MISS EMERY :

In my box was a very nice shawl for the Rev. Mr. Convers, formerly a Deacon here, assisting in North and West Denver. He was some time ago made Priest and sent by the Bishop to Del Norte. We were delayed in getting the shawl to him, but after he did at last receive it, he sent his thanks for the kind gift, saying it was so pleasant to be remembered.

We miss his help in our work here so much, but had he not been so successful, self-denying and hard-working a young man, I suppose our Bishop would not have selected him for his new field of Mission work.

And that the Bishop has wisely sent him there is constantly growing more evident from what he is accomplishing as time goes on. I will give you a few items from a recent letter.

"My work offers both encouragement and discouragement—so much to be done and so little to do it with. I have started a society of the ladies. They are now working enthusiastically—if it will only last ! Our congregations are all the room will hold, and I am at my wit's end as to what to do with the people, Sundays. Yesterday we had quite a stampede of people to church. Every seat was occupied, and several stood up for an hour until room was *made not found* for them.

"With the exception of once we have had a storm every Sunday since I came. If we can't find a larger room I don't know what we shall do. I hope to build sometime, but when—and how—are unsolved problems.

"Surely things are taking shape. The Sunday-school was larger yesterday than at any previous time, though only forty-three were present. We are still in the day of small beginnings. I have my conversational classes on Sunday afternoons. Ordinarily we have good music—a quartette which contains by common consent the best talent of the town. The congregation are learning to chant. Last night the singing was as hearty as you will find anywhere.

"The hard times are here as in all places, but we buy something every now and then, to add to our Churchliness, comfort and convenience, and if we keep on, will sometime have things somewhat as they should be. I wish for something more every*day and hour—the wishes are half prayers, and who can tell but God may be pleased to hear and answer some of them?"

The little chapel of Emmanuel Mission will soon be ready for Services. To avoid indebtedness in finishing it, the Bishop proposed at Christmas time, that different classes in the Sunday-school should try to raise enough to furnish a bench apiece towards the seating of the church. I think he said seven or eight dollars would provide a bench. Then the ladies have a sewing-society, and are intending to have a sale after Easter to help on the work.

The Bishop's wife has a large Bible-class of men at this Mission, and they have given liberally, not only of their earnings—and one gave twenty dollars of his hard earned savings—but also of their personal help. They have lathed the Bible-class room, and one of them has made a pretty little round table or Bible stand with a top of the Morrison marble, and both-marble and woodwork tastefully carved.

In North Denver the Mission of All Saints grows also. We have now a small bell in a little tower over the chapel, and find it a great help in announcing the time to gather in to the Mothers' Meeting, Industrial School, Sunday-school and Thursday and Sunday evening Services. We have an average attendance evenings of about forty, and Sunday-school nearly the same, when the weather and walking are so the children can safely come. All sing heartily, and most of them have learned the Catechism. When we are so prospered as to get for ourselves Beaven's "Help to Catechising," or Cook's "Church Teaching," or so favored as to have them given to us—and old copies will answer our purpose as well as new—then the school can be arranged in classes. We have already the gift of some little catechisms for the infant class.

We have twice had a present of some library books, so our library now numbers about one hundred and fifty volumes; and once in a while comes a gift, by mail, of Sunday-school papers—*THE CARRIER DOVE* and *CHRISTIAN SOLDIER*—which always give the children great pleasure, for, as we do not yet accumulate funds enough to subscribe for ourselves, we gladly welcome any of past year's date. The eight copies of *THE CARRIER DOVE*, kindly subscribed for and sent to the school by a young lady East, interested in our work, give great joy each time they come. I only wish we had more such generous gifts, and enough papers to give each of our forty scholars one, to carry home and so increase among the fathers and mothers and little brothers and sisters, and the neighbors also, the knowledge of and love for our Church, and so draw more to the Sunday-school and to the evening Services. How much good could be

done in this way by those who, after reading their papers, would gather them together and send them to us, who, having re-read them, would send them farther on where children in other Missions could read them too.

I wonder if some Sunday-school would not take pleasure in presenting us with a wooden alms-basin. With an alms-basin and sufficient papers and catechisms and books of Church teaching, we shall feel greatly blessed and very happy.

Our Industrial school numbers more boys than girls. Last winter they were working on a quilt which was made up at the Mothers' Meeting and purchased by some ladies to present to the Rector and his wife as a remembrance of the faithful efforts of the little ones, who had been chiefly taught by the Rector's wife who was always present while others came only occasionally to help.

Our chapel is only a little building, built and used formerly for a public school, and purchased for its present use by the Bishop. Our little instrument, a melodeon, cost \$35. A lady East sent us \$10 last summer towards its payment, leaving us \$25 yet to pay.

Our Christmas tree had to be arranged for ninety-one children, the combined number of the Industrial and Sunday-schools. It gave ample gifts of candy and apples to each one. All were happy and well behaved, and sang their carols heartily. The parents gathered in to partake of the enjoyment till the room was filled, over one hundred and fifty being present. So our Christmas festival was a great success.

There are many Swedes in North Denver, and we occasionally have a Swedish Service conducted by a Swedish Clergyman of our Church, the Rev. Mr. Sorenson, who lives at Littleton, about ten miles from Denver.

My semi-weekly visits at the County Hospital are always full of interest. It is a distance of some two miles out of Denver, and a pleasant walk or ride, ending at Cherry Creek which usually has to be forded or waded through, the latter not to be performed without rubber boots, in which I always go equipped. Not finding any for ladies' wear in Denver, my present pair is of men's, weighing not less than five and a half pounds; but they are strong, sound, and secure against all my perils by water over Cherry Creek to Hospital. The bridge formerly over this creek was washed away by a heavy freshet and overflow of the greater part of the surrounding plain. When it is rebuilt I shall certainly abandon my boots.

At the Hospital I go to each ward, to see any too sick to come in to the short Service I hold either in the sitting-room or in one of the larger wards. When not too cold we gather, more often than anywhere else, in the porch, using the steps for our seats. It is so lovely out there in the sunshine in the middle of the day in our charming Italian climate, and more healthful for all, as the doctors consider the sunshine and open

air the curative forces here. Our responses and singing always sound more impressive to me here, and it is here we have held most of our funeral Services.

In the way of help in the Hospital work three especial gifts have been given at different times. The first was a little Baptismal bowl, another was a black cloth to throw over the coffins. These are of pine, stained black, and it seemed so sad a sight to see, thus confined and shoved into a cart and carried through our streets for burial, some who once, no doubt, were prosperous and happy, with kind friends who dearly loved and cared for them, but now thus attended because money and friends are gone. So sad it seemed for those thus buried, so sad for those similarly bereft, left behind for a short time, and awaiting their turn to be thus carried away ere long. Thinking of them it needed but a small effort to ask this gift, and I had but to ask to have it given. On the pall I fastened a white cross, and whenever there is a funeral I drape the coffin with it and it thus goes to the cemetery. The pall was first used on All Saints' Day, or, rather, it was given then for a young man whose happy release from pain and sickness came on that morning. His was a lovely character. He had no early Christian training, and was alone in the world without a living relative; but when the opportunity was placed before him to learn his duty, he earnestly sought to learn and do all God requires of those who would become His own dear children.

When after explaining to him the Catechism, I asked him if he understood it, his reply was, "Yes, I do, and I want to be baptized;" and when this Service was over and the Rev. Mr. Allen, who administered the Sacrament, was about to go, he looked up to him so peaceful and happy as he said, "Thank you, Mr. Allen, for coming here to help me." He soon after (the Bishop not being at home for Confirmation) received the Holy Communion, and when afterwards told by the doctor that his death was near and asked if ready, answered, "Yes, I am prepared to go."

The other gift I received was some money enclosed to me from a lady eighty years old, whom I have never seen, but who sends me papers often and writes me nice long letters of interest in my work.

With her present I purchased a white linen cloth for use when the Holy Communion should be administered at the Hospital. It was used for the first time on the occasion of the Confirmation of two young men there, consumptives, who also communed, together with three other patients. This I wrote to the kind old lady, knowing it would make her happy as it did all of us.

The Sunday afternoon lay Service is still continued at the Hospital.

Since the first work there, about eighteen months ago, we have had thirteen funeral Services, thirteen Baptisms—four of these of adults—eight

confirmed, and thirteen partaking of the Holy Communion, which has been administered thirteen times.

A few days ago, by request of the father, infant Baptism was administered at the Relief Home, situated near the Hospital. This is the first public worship and Service held there, though the Home is not yet fully organized for work. I have been there three times to see a young woman, formerly a patient at the Hospital, and each time was very kindly and warmly welcomed and asked to repeat my visits as often as convenient.

Yours sincerely,

SISTER ELIZA.

LETTER FROM NORTHERN CALIFORNIA.

MISS JULIA C. EMERY, *Secretary to the Woman's Auxiliary to the Board of Missions.*

DEAR MADAM : I very thankfully comply with your suggestion that I should tell you something about my work. In June last I came here at the request of Bishop Wingfield, and by the desire of a number of the citizens of this place, to organize the first and only Mission of our Church in this mountain county. We commenced holding Services on Trinity Sunday, my wife acting as organist and choir trainer, and very successfully teaching a number of persons who had never chanted before to sing the canticles and hymns of our Church.

This part of the county is a favorite summer resort for invalids and families from San Francisco and other cities on the coast, so a warm interest has been taken in the welfare of our Mission by persons whose homes are at a distance. One gentleman who was present at our first Service gave us three dozen Prayer Books, his wife presented a handsome alms-basin of wood by Lamb & Son of New York, another gentleman sent us music books, a Clergyman gave me instruction books for Sunday-school purposes, and the "Bishop White Prayer Book Society" made a grant of fifty Prayer Books and fifty Hymnals. For all of these we are truly thankful. We stand in need of Sacramental vessels, and linen for the Holy Communion. I have several times celebrated the Holy Communion using a pocket Communion set which I used for some years in my Canadian parish.

We shall thankfully accept any offerings for this purpose. [These articles have been supplied by a Branch of the Auxiliary.—ED.] At present our Services are held in the Odd Fellows' Hall in the county town, but "Trinity Mission" includes the whole county, and I have made trips in the saddle, my only mode of getting about, to several different points.

Last week, I had a very cheering visit to a place thirty-two miles hence, a thriving village in the midst of quicksilver mines. Times are very dull there owing to the mines being closed for the time on account of the diminished price of quicksilver. Still a generous spirit was shown by some of the people who anxiously desire the establishment of our Services in their midst. One person offered half of a town block as a site for a church building, another promised sufficient lumber from his mill for the structure, whilst a practical builder offered to give plans and specifications and to superintend the work of construction. Thus in the midst of labor and occasional discouragements we have much to cheer and animate us.

In this country and its condition of society, the spiritual structure is sadly needed: men require to be impressed with religious truths, with their own spiritual needs, with the real work and nature of salvation. A belief in revelation, a realization of personal responsibility to God and a reverence for the LORD's Holy Day, are the prime necessities which need the Missionary's first care and earnest, zealous attention. One is constrained to ask, when viewing the vast uncultivated field, "Who is sufficient for these things?" A very firm hold on one's own principles, and a sincere dependence upon Divine aid are indispensable. "The harvest truly is plenteous but the laborers are few." Whilst our thanks are due for kindness and generosity shown to the present workers, we must constantly "pray the LORD of the harvest that He will send forth laborers into His harvest." I am,

Yours very faithfully.

EXTRACTS FROM MISSIONARY LETTER FROM ARKANSAS.

"LET me say that if the grateful prayers of myself and family will bless the women of the Auxiliary, they have them and will have them.

"I could tell you a most piteous tale of our poverty and daily struggles, but doubtless you are troubled enough with such. If we only touch the Cross of CHRIST we are certain to bleed, not outwardly but inwardly. If we are baptized of His Baptism and drink of His Cup of Communion, we shall, in some way, be sprinkled in the dews of His sufferings. It has been always so—and so it shall always be."

CORRECTION :—On page 271 of the May number, for "the church fronts east," read, "the church fronts directly west, the chancel end being towards the east."

 Persons contributing to the work of this "League," through the Foreign Committee, should always designate their gifts as "For Mexico," and they should understand that in thus contributing to it they do not aid the work of the Foreign Committee, but only that of "The League in Aid of the Mexican Branch of the Church."

H. CHAUNCEY RILEY.

"The League in Aid of the Mexican Branch of the Church."

THE CHURCH IN MEXICO.

AFTER the Spanish conquest of Mexico, Spain watchfully guarded that land, for three centuries, as her choicest colony and as a source of untold wealth. Reports of its great mineral and agricultural resources, delightful climates, rich tropical foliage, flowers and fruits, great fertility and wide extent of territory, frequently reached Spain during those three centuries, and multitudes of Spanish families were induced to cross the Atlantic and make their homes in the bright, sunny and beautiful Mexican portions of this continent.

The ancient Church of Spain—perverted by the Roman Church—extended its work far and wide throughout Mexico during the three hundred years that that land remained a colony of old Spain. Learned Bishops and multitudes of Presbyters left Spain for Mexico, and engaged in brave and earnest work in that splendid Spanish colony. Immense stone churches were erected in the different cities, and spacious convents and beautiful convent-churches were built for the different orders of friars and nuns throughout that land. Philip the Second recommended that a magnificent cathedral should be commenced in its capital, and now the cathedral in the City of Mexico is the grandest Church building in America. Many of the native Indian population of Mexico—a people whose former strange civilization had much in common with that of the ancient Egyptians—soon joined the branch of the Church thus established in their native land.

The Spanish government generously aided, and the Inquisition and the Jesuits fiercely guarded, the branch of the Romanized Spanish Church in Mexico. Enriched by the vast wealth of that land, that branch of the Church was at one time called the "Richest of Churches." But with all her great wealth and power and grand opportunities, the Spanish Church in Mexico, misled by the Roman, failed to place the Bible in the hands and homes of its people, and there, as in other lands where the Bible has been kept from the masses of the people, the wide-spread ignorance of its truths has caused fearful evils. Millions have died in Mexico without

ever having seen a Bible in their lives, erring because they knew not the Scriptures. Without the Bible in the hands of her people to guide them in the ways of peace and righteousness, the efforts that have been made since Mexico became independent of Spain in the year 1821, by many of her ablest sons, to organize in their native country a prosperous republic and to establish peace within its borders, have been so thwarted that, politically, Mexico has become a byword among the nations.

When the friends of republican institutions in Europe want to defend the cause of liberty, they are in the habit of describing with enthusiasm the prosperity and greatness of the United States of America. When the opponents of such institutions want to throw contempt on the thought of a republic, they are wont to repeat with scorn and derision the name of Mexico.

The gifted, brilliant, eloquent former preacher of the Cathedral of Paris, Hyacinthe, when addressing his fellow countrymen in New York, boldly declared that he was convinced that the secret of the greatness and prosperity of these United States was to be found in the fact that in this country the Bible was in the hands and homes of the people. In the want of the Bible in the great majority of homes throughout Mexico, the intelligent Christian finds an explanation of much that has happened in that nation.

An American Christian lady, who has resided for some time in the City of Mexico, writing from that capital, says: "Had the Roman Catholic Missionaries who came here soon after Cortes, brought an open Bible, and had the monks and nuns who have lived here spent their lives in teaching the people to read it and regulate their lives by it, Hidalgo's efforts to obtain civil liberty would not have been followed by sixty-six years of nearly incessant warfare."

General Silas Casey, after much personal and careful observation in the Republic of Mexico, says: "What Mexico needs is that religion which is solely drawn from the Word of God; let it have that, and material prosperity will come in like a flood, and Mexico will become one of the delightful countries of the earth."

Since the years when General Casey was in Mexico with the American army a brighter era has dawned upon that land. Many of the obstacles that once greatly hindered the general circulation of the Holy Scriptures in Mexico have been removed, and the open Bible is now being circulated among some of its people.

The example of the United States has exerted a very important influence in the Republic of Mexico. Taught and encouraged by that example, many thoughtful, earnest men in that nation have learned to cherish the most ardent aspirations after liberty, progress and education. A liberal party has been gradually formed from their numbers, that has bravely struggled in behalf of freedom. That party having obtained

control of their Government in the year 1857, promulgated a wise and liberal constitution for their native land. The promulgation of that constitution was the beginning of a new era in the Republic of Mexico.

During this new era liberty of worship has been decreed, Church and State have become independent of each other, the old orders of friars and nuns have been disbanded, the Society of the Jesuits and of the Sisters of Charity have been strictly prohibited, the political power of the Roman Pontiff has been greatly broken, freedom of the press has been granted, and an earnest effort has been made to establish an effective system of public education in Mexico.

The orders of friars and nuns and the Society of the Jesuits having been abolished throughout that land, hundreds of magnificent stone churches that were once held by those orders reverted to its people, were taken possession of by their Government, and were then offered for sale. Immense but very beautiful Church buildings, that once cost vast sums of money and took many years to build, can now be purchased for a few thousand dollars in the leading cities of Mexico, and the Bible can be read and the pure Gospel can be preached in them, when purchased for that purpose, with the full protection of the general Government of that Republic.

Soon after the Mexican Government had passed laws in favor of liberty of worship, a very important Christian work was commenced in Mexico by some influential presbyters and a few laymen, that looked toward the permanent establishment, far and wide throughout that Republic, of a branch of the Christian Church that should maintain the faith in its primitive purity, the Ministry in its integrity, and that should faithfully labor to circulate the Holy Scriptures. Those who have taken part in that Christian work have had so many accessions to their ranks that they now number over six thousand. Among them there are some Christian men of marked ability. A branch of the visible Church is being ably organized from their numbers, which will be carefully modelled after the pattern and example of the early Church, as established by CHRIST and His Apostles. Besides its organization there is also much in that Mexican Branch of the Church to remind the student of history of the early Christian Church. The faith, ardent love, zeal and courage with which that Church in Mexico—though often sadly persecuted—has rapidly extended its Christian labors, has won for it the sincere respect and earnest affection of many impartial eye witnesses of its work, as among others, the Bishop of Delaware, Rev. H. Dyer, D.D., Rev. Albert Zabriskie Gray and the Hon. Thomas H. Nelson, while United States Minister to Mexico.

The following statistics of Christian work already done in connection with that branch of the Church in Mexico, give some idea of the faithfulness with which its members are laboring for CHRIST in that land.

Seventy-one congregations have been gathered ; an able band of native Presbyters and other workers has been raised up in their midst ; eight Church schools and an Orphanage have been established ; Divine Services have been stately celebrated, and the Gospel preached in two beautiful Church buildings in the City of Mexico ; a periodical called *The Truth* has been regularly published, and many thousands of copies of the Spanish translation of the Holy Scriptures have been circulated with most blessed results.

During the deadly persecution that has assailed that branch of the Church in Mexico, more than twelve who once faithfully labored in connection with it have died the martyr's death. Cruel efforts have also been made to destroy the means of livelihood of those who have taken an active part in its Christian work. The persecution that that Church has suffered has frightened away from its Services the rich, whose wealth might otherwise have greatly aided its work.

Christians from the humbler walks of life, with a few educated men and women in their midst who have been willing to suffer persecution, danger, obloquy and the loss of earthly friendships for CHRIST, are the ones who are aiding to build up this branch of the Church in Mexico. To assist them to meet the necessary expenses of their Christian work, and to enable them to do that work effectively, the gifts of the faithful in these United States are pressingly needed.

Such gifts are distributed in Mexico by the Treasurer of the Mexican Branch of the Church, Albert E. Mackintosh, Esq., a faithful Churchman of mature experience, business habits, sterling integrity and education. Letters for Mr. Mackintosh can be addressed to his name, care of J. P. Heath, Esq., No 46 Bible House, New York.

Funds are needed :

- I. To purchase and distribute Spanish Bibles.
- II. To pay their small monthly salaries to five ordained Clergymen and to twenty-two lay readers, teachers, and other workers of the Church in Mexico.
- III. To aid in meeting the expenses of its schools and Orphanage.
- IV. To publish Spanish Prayer Books and Hymn Books, a weekly Spanish Church paper, and other Christian publications.
- V. To meet the necessary expenses of Church buildings.

A "League in aid of the Mexican Branch of the Church" has been organized to assist in raising the funds needed in behalf of the Christian work of that branch of the Church.

Contributions in behalf of that Church work can be forwarded to the address of the Treasurer of the League, Miss M. A. Stewart Brown, care of Messrs. Brown Brothers & Co., 59 Wall St., New York, or to the treasurers of our different Church societies. With your contributions, please to enclose the words, "For Mexico."